ZIONS HERALD

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JULY 16, 1947

FROM COVER TO COVER

THREE R'S IN PHILADELPHIA, the story of a ministry of "religion, recreation, and relief," told by Miss Bernice Burroughs, staff writer for the Board of Missions and Church Extension of The Methodist Church.

ARE WE TOO TOLERANT? asks the Rev. Dr. Harold C. Metzner, minister of Trinity Union Methodist Church in Providence, R. I.

Paul Bock, staff writer for the World Council of Churches, tells of the Council's work in Czechoslovakia.

SHE SHED HER BLOOD, a story of Christian stewardship told by the Rev. Dr. William L. Stidger of Boston.

Plus Summer Institute news, Comments from our readers and another page of "Stories From the Bible."

READERS WRITE

Acquiescence

General Marshall says that the sale of 130,000,000 rounds of rifle ammunition to the Chiang Kai-Shek Government of China is not indicative of our official policy towards that country. And on the same day, I read in the ZIONS HERALD that the Methodist North China treasurer is incensed at the "looting" of the "rabble."

May I be excused for observing that both betray an unChristian unconcern for the welfare of people.

In too many countries, Protestant missionaries have acquiesced in the mismanagement of those countries by contemporary despots. They have either remained silent on the great issues confronting these overseas peoples or they have actively opposed the popular rebellions. I refer particularly to missionary inactivity in India and China.

It is regrettable that the forces of change do not treat the property and the persons of such missionaries with more respect, but it is also understandable.

This "rabble" that seeks land reform, more political democracy, economic security, an end of illiteracy, and a less light-fingered government may be excused from thinking that a "rabble"-rouser named Jesus might have elected to battle on their side!

HAROLD PUTNAM,
Needham, Mass.

"Tops In Taunton"

Will you please renew my subscription. In my opinion ZIONS HERALD is one of the most progressive Protestant publications to be found.

I know that it will continue to be tops on my 'hit parade' of religious literature.

STUART MANN
Taunton, Mass.

Mutual Respect and Military Training

In the matter of the proposed program for military training, I find that I cannot agree with the position taken by ZIONS HERALD. This is merely a statement of fact, and I have no intention of attempting to debate the question. . My concern is with an issue deeper and more searching than the problem as ordinarily stated.

There is an attitude, tending to become alarmingly prevalent on the part of some who denounce training, that gives me much anxiety. ZIONS HERALD has been apparently quite free of this point of view. I therefore feel free to voice my feelings to you as there can be no invidious interpretation of my remarks.

A subtle undertone often pervades the utterances of the anti-training group, critical or even condemnatory of the moral and spiritual position of those who favor some form of general military training. This sometimes precipitates into actual statements of sharp denunciation. From this cleavage may develop, deeper than the factual or political problem, that would split us into antagonistic spiritual camps. This is a far more serious danger than any threat of war. It strikes at the basic moral and spiritual integrity of persons in the church—a truly terrifying process.

Those in the church who favor military training are rarely guilty of criticising the spiritual integrity of those who argue against and strive to defeat such training. There is no question as to the moral honesty of the anti-training group in the debate. On the other hand, the moral honesty and spiritual consecration to God and His kingdom of those who favor training comes increasingly into question. It is very easy to hurl the ugly epithet, and to have it believed, because of spiritual leadership. In the large majority of times it is to the moral detriment of those who favor training.

May I make a categorical statement? Those of us who favor general military training—and I am definitely of that group—are, man for man, as morally honest, as spiritually sensitive and as loyal Christians, as those who oppose training. On factual, political and sociological aspects the matter is certainly arguable. No one side has every correct argument; nor every mistaken concept, either. But there should be no bitter questioning of these deep responsibilities that each must face in the sheer integrity of his own soul.

Widely as we may differ in this or that approach to the question, or argument of the problem, let none of us ever assume the utterly stiffling and soul-killing 'holier-than-thou' attitude. Let us rather assume, for our opponents, by natural instinct, the same right to conscience and its moral judgment, to spiritual loyalty and its demands, that we wish for ourselves.

By way of illustration:—I know a minister who believed wholeheartedly in military preparation, in whose church was a grand young conscientious objector. The lad was away at college, preparing for our ministry, holding a place of leadership in the objector group of the students. A serious technicality arose in his relation to his draft board. He so respected his minister's point of view as of complete spiritual integrity that he came home to seek his advice, knowing that the minister held the same attitude to him. After thorough discussion they worked out a program of action that covered every eventuality without the slightest compromise of the objector position, to which the minister gave hearty, complete and active support.

Whether we do, or do not have general military training, let us hold and maintain securely in all circumstances this attitude of mutual respect and glad recognition of the moral rectitude and spiritual validity of those with whom we may not agree. In such a working unity or moral concern we shall yield no ground of ultimate values, and the challenging temptation to basic discord and possible division will have swift defeat.

(Rev.) ARTHUR BRUCE MOSS,
John Street Methodist Church
New York, N. Y.

Our Homemaker's Corner

Your "Corner" is a delightful one. Keep up the good work.

ALICE M. SANBORN
Nashua, N. H.

No "Peace at any coster"

Though not enthusiastic about conscription I believe that it would be dangerous to reduce our military training (including all branches of the armed services) to almost nothing. It is not necessary to make our

country an armed camp or to permit the military to dominate the government. Yet the minute we lull ourselves into being smug or let our defenses down is the time we will be in grave danger.

Even though I do not believe in a police state and realize that some policemen abuse their authority, I do not believe in disbanding our police forces. Most of us, I am sure, realize that it would be dangerous to do such a thing, even in places where the percentage of crime is lowest. The same is true of the military; though we oppose militarism as such, and are against going out to bully countries weaker than ourselves, we still need our military to protect us.

Acknowledging the fact that a little military training will not hurt the average youth, I believe that it is at least equally important to train our youth in democracy and the duties as well as the rights which go with it. Of course our young people must be trained to defend and maintain democracy of it is to continue at all. Discipline is a "must" in a democratic government, as well as elsewhere.

Whereas I am not quarrelsome and certainly do not go out picking fights just for the fun of fighting, nevertheless I am no peace-at-any-coster. I believe in fighting when all peaceful means are exhausted; but we cannot fight unless we have the materials and adequately-trained men to fight with.

J. W. Cheney,
Manchester, Conn.

A Correction

In my letter on equalized salaries, one statement was left rather bald, "The role of superintendent has become unnecessary." What was inferred was that the role was not necessary beyond that of district chairman. Every pastor is qualified to conduct his own quarterly conferences today. Another statement should also be corrected, "Some city pastors do not know how to preach a good sermon." I meant that they are not students and they can't preach. Some men can preach who have poor sermons. Others have good sermons, but can't preach.

(Rev.) Albert E. Whitten,
Newfield, Maine.

Over Enthusiastic

In my enthusiasm for Morgan Memorial Church of All Nations, I stated in the article that you published in the July 2nd issue, that the Church of all Nations has the largest church school in the conference. I should have been more modest and more accurate and said that it has one of the large church schools in the New England Annual Conference.

(Rev.) Charles W. Fisher,
Church of All Nations, Boston, Mass.

She Shed Her Blood

WILLIAM L. STIDGER

This is one of a series of human interest stories in Christian stewardship written by Dr. Stidger in connection with the stewardship phase of the Crusade for Christ.

Dr. Gerald Ensley, one of my favorite ministerial friends, once told me an unusual story, and this is the way he told it:

"I remember as a small boy being taken by my parents to hear a famous Australian preacher. I have forgotten his name, and there are only two things which I remember about his sermon.

"The first thing was the text with which he began, 'O Jerusalem, Jerusalem, how oft would I have gathered you together as a hen gathereth her chickens, and ye would not.' The other thing I remember was the story with which that Australian minister closed his sermon.

"He told how on the prairies of Australia he had once seen a hawk attack a mother prairie-chicken and her brood of little ones. At the first sight of the winging hawk the mother sent out an air-raid alarm which called her fluffy little chicks scurrying to her protective side where she spread her wide wings to shelter them. Then the preacher described with a vividness which limned that story into a boy's consciousness never to be forgotten, how the deadly hawk struck at that mother and her brood. Down the marauder came time and again, like a dive bomber in his vicious and deadly attack.

"Each time the prairie hen mother struck back, as well as kept her brood under her wings in safety. Finally, after a long and bitter struggle, the little mother beat off the attack. But it had cost her much suffering for the beak and talons of that hawk had sunk deeply. There were several crimson streams flowing down her wings, and as each chick came out from under that protecting shelter there was a scarlet stain upon the yellow fluff of each tiny chick. They had been saved from the evil that threatened them at the cost of, and by the power of their mother's blood and sacrifice."

No Remission Without Shedding of Blood

As we go out to serve the state and our nation in everyday life or in any form of real service, it may be well to remember that it is by that same principle of sacrifice that we and the whole world are to be saved. "Without the shedding of blood there is no remission of sins." That ancient statement of a great principle of human living is more modern than some of us think it is in these days.

Here, in this story is the very heart and soul of the deeper meaning of Christianity and its program of service, sacrifice, stewardship, and giving. If you want to test your giving standards, here is the story through which to test yourself. That test takes us all back to Calvary where "He shed His blood," and that is the ultimate, and the eternal test of a man's Christianity. There can be no higher test, that he lay down his life for his friend. "Greater love hath no man than this."

Three R's In Philadelphia

BERNICE BURROUGHS

Twenty-nine years ago a new appointment in Philadelphia Annual Conference read, "Fifth Street Temple, Maurice Levit," and a tall, vigorous man began a ministry in the crowded section of the nation's third city.

Dr. Levit's first months in Philadelphia did not seem rewarding. The church was worshipful, the young minister eager to serve, but few people came. He was observing at Fifth Street Temple what he had learned in his eight years as head of the Wall Street Mission, Sioux City, Iowa. People living in crowded neighborhoods are not attracted by worshipful sanctuaries as they are by institutional churches combining, as Dr. Levit puts it, "The three R's — religion, recreation and relief." This belief led to the founding of a great community church and center.

First among activities at the old temple came the kindergarten and the Home Makers Club, both of which continue to this day. Graduates of the kindergarten now live in all sections of Philadelphia. Dr. Levit meets taxi drivers, firemen, business men and women who greet him wherever he goes and tell what the center has meant to them. Some of them are strangers to him; many are longtime friends.

The original Home Makers Club counted fifteen women. Today there are 100 who have come into the organization formed when a small group said to their pastor, "We want to have a Home Makers Club, and we're going to pay our own way if we can." After almost thirty years they not only have been paying their own way; recently they have been contributing more than $300 a year to the center's program. Mrs. Levit has led the organization from the beginning.

Two years after Dr. Levit came to Fifth Street Temple, neighborhood interest in classes and clubs required more room and a necessary move across the street to a larger building, made possible by the Board of Home Missions of the Methodist Episcopal Church. The name continues to this day, Fifth Street Community Center. In the larger quarters, many more classes and groups were organized, and, in time, the church services were transferred to the center build-

Dr. Levit with friends at Fifth Street Community Center

UMT is Outmoded

Urging the rejection of the recent report of the President's Commission on Universal Training, twenty prominent Americans declared last week that "Universal Military Training is an outmoded form of military preparation in the atomic age, and gives a nation the feeling of power without the reality of power."

Their statement, which sharply criticizes the President's commission report, charges that the report is based on "the clearly implied" assumption that "the division of the world into two conflicting spheres of power is an accomplished fact . . . and war with Russia within a decade or two is inevitable. The commission draws from this the conclusion which is definitely and indeed almost hysterically enunciated that the United States must begin immediate total preparation for atomic war."

Issued by Josephus Daniels, Secretary of Navy in World War I; Robert M. Hutchins, chancellor of the Universiity of Chicago; Senator Edwin C. Johnson of Colorado, and seventeen others, the 28-page analytical statement declared that the commission's argument that weakness causes war and the United States must be in a position "to lead from strength" constitutes "a trite and unbelievably childish oversimplification of history. . . ." The statement went on to say that "in actual history the great heavily armed nations have one after another monotonously gone down the road to destruction because they exhausted their economic resources and their manpower by the self-imposed burden of ever-mounting armaments and were caught in a cycle of wars with neighbors equally infatuated with the idea that if they piled up armaments so that they could always lead from strength, no harm could possibly come to them." The outcome of such a program "at this stage in human history, when the weapons of warfare are atomic and biological," said the group of twenty, is bound to be "a titanic showdown conflict between the United States and Russia . . . for no one in his senses can long entertain the idea that Russia will not also take to heart, if the United States does, the commission's counsel to lead from strength, and at every cost to avoid weakness."

According to the President's commission' own estimates the six months' training program would cost $1,750,000,000 a year, the statement points out. It adds that the total cost of the proposed Universal Military Training program "would have to include the payment of the cost of the options which take the place of the second six months' training." It refers to an estimate in the September 1945 "Annals of the American Academy of Political and Social Science" that "an estimated loss of about two billion dollars of goods and services per year would result from withdrawing a million men from productive work for such a period."

The statement contends that this staggering expense would be wasted, since national weakness is "much more likely to be inherent in the wrong kind of preparation and in the false security that comes from apparent strength" than in the failure to display military strength through conscription.

Moreover, says the statement of the twenty, the President's commission itself places universal training last on the list of priorities with the judgment that "If the introduction of universal training should have such an indirect effect of weakening the other elements of our national security, then our Commission is of the firm opinion that the adoption of universal training would be a great mistake and would diminish rather than increase our national security."

Stating that the expenditure of such a huge sum "could be justified if Universal Military Training really would guarantee security in the atomic age," the statement declares that it would be "even less of a guarantee than it was for France, Germany, Italy, and Japan in this past war."

The statement suggests as alternatives to the commission's program a recognition of the commission's own statement that "the only real security for this country or any country lies in the abolition of war; a vigorous program for universal disarmament; strengthening of the United Nations, including the World Court;" a huge relief and reconstruction program designed to help people everywhere, including Russia, to solve the problems of desperate hunger, transportation, soil erosion and inadequate agricultural machinery; and the strengthening of democracy at home through "aid to education, improvement and extension of public health facilities, and the general lifting of the standard of living of the lower economic classes."

"Until the United States and other nations accept world organization and disarmament as a solution to war, the volunteer as opposed to the compulsory system is in reality the only workable system," says the statement, "Even the commission's report admits less of a need for men at the front and more of a need for technicians and supply men at home. A well-paid group of volunteer technicians and workmen would be far more efficient than half-trained 18-year-old conscripts."

Declaring that the President's commission report represents "unilateral, nationalistic preparation for war," the statement challenges the commission's argument that this would strengthen the United Nations. The piling up of overwhelming national military strength by the United States, it states, would serve to "enhance the influence of the authority of the United Nations" only if the "United Nations were the military and political agent of the United States and if other nations without bribery or pressure actually saw in us the sole hope of the world."

The statement says that our political and military leaders have not been nearly so

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ing. Today 800 children and teenagers are enrolled in the activities, and, what is even more remarkable, 500 adults participate.

Two rules have been important factors in Dr. Levit's administration. Rule one, projects have been added only when he and his associates were convinced that there was need and that there were enough people interested to warrant leadership. Rule two is a personal maxim of Dr. Levit: "I never put my hand to anything if someone else will do it."

Through the years, Dr. and Mrs. Levit have put their hands to many things. Mrs. Levit taught the first girls' basketball teams and headed other groups. Dr. Levit led a number of classes. But they have learned that "people always are ready to help in answering human needs," and they have been wise enough to welcome all who help in the right spirit.

The first "R" of Dr. Levit's program, religion, has first importance. Of 62 activities at the center, 11 are of distinctly religious nature, and all clubs open their meetings with devotions. There is a Sunday school and a church at the center, and best attended of the religious services is the Thursday night Gospel service when an average of 175 people, about 125 men and 50 women, sing and pray together and afterward enjoy a traditional social hour when coffee and rolls are served.

Dr. Levit long has remembered the admonition of Dr. D. D. Forsyth, who, when executive secretary of the Board of Home Missions and Church Extension, gave direction to the center's program in his statement, "Don't be concerned in making Methodists of your people. Helping them to be better Christians is more important." Because this has been the guiding spirit of the center's program, people of all religious backgrounds have come to a deepening of faith and an enrichment of life. All are welcomed no matter which church is their choice.

The center's recreation program brought hundreds of young people to the Fifth Street Community Center long before the nation began to use the term, "juvenile delinquency." Beginning with the Monday night rollerskating to music in the big gym, there is something doing every night. The recreation schedule, under the leadership of Miss Grace Vanaman, program director, includes a variety of good times: gym and games, library, story telling, Sketch Club, Aero Club for those interested in gliders and miniature planes with gasoline engines, housekeeping, crafts, basketball, shop for woodworking, sewing, movies. The club rooms are open each night, and the homelike furnishings provided by these groups reflect the interest of the members. The center is supposed to be closed on Saturday night, but Miss Vanaman cannot turn down any group if that evening is best for their party or get-together.

The history of relief at the center cannot be told in few words. Dr. Levit learned of the problems of hungry people the hard way during his own boyhood on Chicago's South Side when the "Panic of 1893" meant hunger and desperation to his family. Although he was only a small boy then, Maurice Levit still remembers the lift to the family spirit when a delivery boy brought them a big box of groceries and an envelope containing a five-dollar bill. To this day, he cannot forget that his mother was able to laugh again because someone helped them in that dark hour. With the money was a note which read, "When you are able to repay this, do the same thing for somebody else. A Friend." All through his life, Dr. Levit has been trying to repay that debt.

How many parents were able to smile during depression days through the ministry of Fifth Street Community Center cannot be counted. Dr. Levit's first large-scale relief began in 1930 when he learned that a police station near the center was allowing men to sleep there but that they had no food. He hurried to a bakery; bought left-over bread; then, as he confessed later to the Home Makers, "stole some coffee" from their supply. That was the beginning of a bread line that was to last for years.

Hot meals were served to the homeless. Food bought from bakers and from commission merchants of the Dock Street area was dispensed to families in the name of One who had compassion on the hungry in Galilee. By actual count,

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For Editors Only

There are nine Methodist editors, besides ourself, present in the General Conference as delegates or visitors, and they form a somewhat formidable looking corps. One of the most interesting occasions during the session (at least to us personally) was an editorial supper at which they were all present. It passed off without any belligerent indications, except the bold and peremptory attacks which were maintained with amazing fortitude, through a good hour, on a battalion of lobsters, an army of oysters, and several detachments of allied gastronomic forces, together with a tremendous canonade kept up against the Pope by Dr. Elliott, who was present as an ex-officer of the corps. The enemy (except the good Doctor's) was routed, and annihilated right and left, and we left the field with an indubitable sense of success.

Reprinted, Daily Zions Herald, May 22, 1852. Note to our colleagues of the pen: There will be a repetition of this event at Boston's famous Ye Old Oyster House next spring when you all come to Boston for the 1948 General Conference

Gimme That Gun, Kid!

Three more terrible juvenile crimes have been committed in this area within the past three weeks. Out in Roxbury a lad used a fifteen year old friend for a shield while he tried to shoot it out with the local police force. In Framingham a thirteen year old boy has pleaded guilty to murdering a forty one year old woman. Down on Cape Cod a fourteen year old boy, on parole for a previous crime, was arrested last week after allegedly clubbing an elderly woman and robbing her.

What is behind all of this? Can we glibly say that the trouble is at home, or blame it on the movies, or pass the blame to the radio horror hours and so-called "comic strips?" It would be so simple if we could settle the problem in this fashion. Most experts do settle the problem in their own minds, pontificate effectively on the subject with writing or in oratory and then settle down with the rest of the world into a lull that ends only on the occasion of another shocking crime.

Dramatic crime has been one of the best selling articles of late both in the field of moving pictures and in the general field of fiction. Surely the methods of crime, if not the motives, have been adequately taught to our American youngsters. But the method of crime does not affect a young person unless it accompanies a real motive for crime. We cannot put all of the blame on these outside influences.

We most surely must face the fact that better radio programs are needed; more interesting homes must be created; churches cannot be content with a "tut tut" approach to the evils of "this generation" but must improve their public relations and programs to the place where they will be more glamorous and more profound in their influence than the activities which make the bobby-soxer get into trouble.

What earthly or heavenly good is accomplished by a church that closes its doors during the summer months? Why is it that the minute schools close for the summer season, and young America if left to shift for itself, more than two-thirds of our churches operate nothing but damp buildings during the week and dull union services on Sunday?

Let's be honest about all of this. We have sputtered too long about the deviltry of our American children. We cannot solve the problem by blaming it on anyone but ourselves. If we are too busy taking care of ourselves, then we ought to be honest enough to say that we are causes of delinquency. If our homes are so neat that a few bobby-soxers would upset the loveliness of it, then let us frankly admit that we are voting for juvenile delinquency If our churches are too proud of the ladies' parlor to allow youngsters to feel at home in it, or if our laymen are too much impressed with their own importance to make the church a fascinating place for wholesome social life

n let us put signs on our church bulletin boards d frankly announce to the world that we believe enile delinquency to be a great thing and that we e it our wholehearted support.

We will not stop the tragic era of juvenile crime by ing, "Gimme that gun, kid!" We will stop the me only when we can say, "Gimme that gun, kid, cause we've got something that is so much better d far more interesting!"

The Tie That Binds

Last week's news concerning official relations been several countries and the Vatican seems to d up to a simple recognition of the Vatican as an ablished international power of temporal force. On July 7th the Vatican began official procedure r the establishment of diplomatic relations with dia. Recognizing that there are only 143,791 Roan Catholics in India, Vatican officials said that ey hoped India would follow the excellent exnple of Egypt, a predominantly Moslem country, making this official tie.

On the very same day that proceedings for India t under way, the Vatican announced that Canada d reached an agreement for the establishment of plomatic relations with the "Holy See." It is ected that the first Canadian representative to the atican will be the Hon. Jean Desy, K. C., at present rving as Canadian Ambassador to Brazil.

Yugoslavia is carefully considering its diplomatic lations with the Pope. What the outcome will be anybody's guess at this moment. In all probaility Tito's government will withdraw representaon. We most certainly hope that such will be the se. What is even more closely related to us is the ct that we still have an American representative Vatican City, a Protestant to be sure, but already nighted and called a Count in the Papal retinue.

The tie that binds church and state is increasing prestige. Many leading Roman Catholics recogize this situation as a dangerous invitation to secrian isolation and bigotry. Lovers of democracy now perfectly well that there is no justification for ecognizing temporal or state powers for any regious group, and moreover that once a particular roup is given any priority over another group, there bound to be a breakdown of the basic patterns of cial equality.

This tie must be broken. Freedom of religion and e rest of the basic civic rights cannot exist where any church has an official relation to the government of a state. Our local evils in this field include the diplomatic relation still carried on by President Truman, and the demands of the hierarchy for public funds to support parochial education. Every red blooded religionist will fight these two trends because of his love for democracy and not on the grounds of religious intolerance.

Let's Go Disc Hunting

It is too bad that the Army has gone and spoiled all the fun America had last week in its imagination game of hunting flying discs! People were so happy seeing the little discs that were not there, and now they say that the discs really weren't there in the first place!

We have government committees that have been built up on less than flying disc theories. They actually influence national legislation. The House Committee on UnAmerican Activities, the President's Committee on Universal Military Training, and a host of others are able to work up national hysteria on evidence which is even less tangible than the disc theory.

It would have been so much better to have America go on a skippingly happy little disc hunt than to return to the witch-hunting era sponsored so thoroughly by those who would plunge the nation into war hysteria and red scares.

A Feature Cometh

Boston University School of Theology graduates will be especially interested in a feature which we will introduce in next week's issue of Zions Herald. We have secured from one of Methodism's most distinguished leaders, excerpts from a series of personal letters which Borden Parker Bowne wrote to this man while he was taking his doctorate in philosophy. These letters have never been published before and present the human side of Dr. Bowne in a fashion unmatched by any of the hundreds of things written about him. Dr. Bowne had some unconventional ideas about Methodist bishops, the church publishing interests, doctrines concerning the virgin birth of Christ, and policies which were respectable in Methodism of that day.

Tell your friends to watch this series which will appear on a by-weekly schedule starting with the issue of July 23rd.

Are We Too Tolerant?

HAROLD C. METZNER

The word tolerance is rapidly becoming a major word in our vocabulary. We hear it used over and over again. We are told that we ought to be tolerant of men of other "faiths" because they have as much right to their beliefs as we have to ours. We have organized this conviction. There has been set up a society called the "National Conference of Christians and Jews" whose sole purpose is to stress the things that Protestants and Catholics and Jews have in common and to minimize the differences that exist among them. Inter-faith teams are sent out with men representing the three major faiths in this country to show at least to the audiences that gather that we dress alike and laugh alike even if we do not pray alike. One of the major words in our religious idiom has become "tolerance."

But there is a point where even a good word becomes bad. And tolerance is a good word. One does not either have to swallow his tongue and remain in pouty silence or spit out nasty language at the man who happens to carry a different belief than does he. We can live and let live even if we do not all live the same. And yet tolerance—if we are not careful—can become something bad instead of something good.

We must be devastingly frank with ourselves. Sometimes with us tolerance is nothing more than indifference. We are perfectly willing to let another man believe what he wants to because our own belief matters little to us. We are pagan without admitting it, and we say to ourselves if a man is so sillly as to worship God, or to spend a Sunday morning in a stuffy old church when he might be horseback-riding or swimming at the beach,—why it is all right with us. "Let him go to it," we continue, "just so long as he doesn't try to hide our golf balls or deny our swimming suits the privilege of getting wet." Our boasted tolerance may be only our unboasted indifference!

Or sometimes tolerance for us is nothing more than ignorance. We do not care because we do not know. I find it increasingly difficult to talk to people about God not because they are contrary and will not listen but because we lack a common experience upon which we can hang common words. So many of us today are insensitive to the spiritual. We are so hardened by our competitive way of life; so deafened by the jingle of spiritless commercials and meaningless jazz; so intent upon new inventions and the latest thrill; that we have no experience of God in our lives to match the word of the preacher when it knocks at our minds. It is easy to be tolerant because we think that nothing much matters anyway. We are ignorant of the ways of God because we have been so concerned with the ways of men.

It is all right to be tolerant if we have the "something else"—which so many of us lack—a burning faith. Mere tolerance will never get us anywhere. We can educate people to respect everyone else's faith, only to find, in the end, that they have no faith of their own to respect. And many of us have put our feet on that road. We have stopped burning crosses, which was the vicious symbol of the intolerance of the Ku Klux Klan. But we have also stopped seeking a faith that will really burn. We need tolerance but we need belief in ourselves and in God much more.

We need to have convictions that God is. There are only two logical attitudes that you can carry toward the existence of God:—either he is or he isn't. If he isn't, then you cannot find it out too soon. Elton Trueblood has said it for all of us. "If God is not, it is high time we found it out and began to eliminate all the nonsense. . . . If God is not, then all the effort that goes into public and private worship is a waste of human energy and ought to be brought to a speedy end." But if God *is*, then he *is*. If after surveying the calendar of your days; if after feeling the pulse of history; you come to the conviction that God is, you can't be tolerant about that. You can't say that it doesn't matter whether you believe in God or not. This is "one world" and your disbelief in

Norway Re-Invaded

New York—Thirteen of the nineteen egates representing Methodist Youths pictured above just before they sailed Oslo, Norway to attend the World Con ence of Christian Youth from July 22 August 1, 1947. In the rear, (l to r) Harvey Dibrell of Chicago, Ill.; Ra Mohney of Chattanooga, Tenn.; Miller Lo of Medford, Mass.; Newell Booth, Jr. of burndale, Mass.; Robert Kraft of Sea Wash.; Paul Sims of Marion Ill.; and F man Wills of Chicago, Ill. In front, (l to are: Nell Webb of Salisbury, N. C.; Milc E. Jones of Philadelphia, Pa.; Janet Cl tley of San Antonio, Texas; Carol Jean F of Milwaukee, Wisc.; Shirley Reece of H ington Park, Calif.; and Julius Scott, Jr. New Orleans, La.

New York—The SS Marine Jumper, wl sailed for Norway on June 30th carried American delegates to the World Confere of Christian Youth to be held in Oslo fr July 22nd to August 1st. It is being sponsc by the World Council of Churches and se cooperating organizations.

"When I come back I'll have a frienc every country in the world," an enthusi youth delegate said as he embarked, think of the world-wide friendships that the ference will provide. The possibilities for creation of international goodwill and un standing through this peacetime invasior Christian youth were recognized in an dress made by the Hon. William Benton sistant Secretary of State, just before the sailed. With the Oslo delegates were tl hundred other youth bound for Europe other meetings and service projects.

Thirteen of the Oslo delegates on bc were among the nineteen who will offici represent The Methodist Church: seven from the Methodist Youth Fellowship, from the Methodist Student Movem Numerous other Methodists, however, be seated in the conference in delegation interdenominational organizations and resenting Methodism in foreign lands.

Financing of the expedition has been a operative project. Part has been personal, has come from the Division of the L Church of the Board of Education. M odist Youth Fellowship local, district and ference organizations have helped, and

man's Division of Christian Service, on its organizational levels, has contributed vily. The aid of the Board of Missions gone to the assistance of youth from mis- lands to attend the conference.

rovision was made on shipboard for class- nd lectures to aid the visiting American th to understand conditions that they will l in Europe and to aid them to represent erica favorably and helpfully. Speaking s and engagements where they can share r experiences with groups at home will arranged for the delegates upon their re- n.

Getting a Kick out of Life

William L. Stidger

"But Look How High It is!"

One of my students, John Miller, recently ote a fine book which he called, "Take a ok at Yourself" and in that Abingdon ss book he tells a story which Dr. Sylves- Horne used to narrate. It was a story of w that great preacher would tell his classes he great thoughts that came to him in his den where he took a daily walk for medi- on. He would say to them, quoting a little atrain:

ere's the kiss of the sun for pardon,
There's the song of the birds for mirth;
e is nearer God's heart in a garden
Than anywhere else on earth.

The students were so thrilled with this piring thought that they wanted to see garden where he enjoyed his medita- ns. One day, two of his boys came to their fessor's house for a few hours and were ited to go into that sacred garden. They re surprised when they saw nothing but a row strip of land surrounded by two high lls.

"Why, Doctor Horne," said one of those s, "surely this is not the garden where all your inspiring thoughts come from?"

"Oh, yes, it is!" replied the great preacher l teacher.

"But it is so small!"

"Yes, it is small, I admit," replied the teach- and then pointing to the sky he said, it look how high it is!"

"I will lift up mine eyes unto the hills" the way the psalmist-poet says the same ng. It is the upward look which makes big and high and holy. It is the upward k of reverence, worship, prayer, faith, hope d vision. It is not important how wide or cious a garden, a home, or a prayer room it is how high it is; how far one may look ward. The upward look is the look to- rd the skies, clouds, stars, an orderly uni- se,—and God.

God may bring the heavens down on all our heads. There is a narrow margin over which we must walk. We must be tolerant towards people; we must be intolerant towards convictions. For it matters everything in the world if we believe that God isn't or if we believe that God is.

Now the most important thing in life for us—is what is God like? You can't say that one faith is as good as another because that is where the religions of the world differ—on the point that is the most important to you—on what God is like.

How can we find out what God is like? The Christian believes that God is reflected in the life of Jesus Christ. We say that God could not create something better than himself and so therefore he must be like the best that he has created. Or he is a God who sees things as they are and knows their real worth for *even* Samuel, who lived long before Jesus, knew that "man looks on the outward appearance but the Lord looketh on the heart." We can see God as he is because . . .

"The soul can split the sky in two,
And let the face of God shine through."

Once you have discovered how God is, how can you be tolerant about that. You are not dealing now with a guess but with a fact.

We are not tolerant with men who want to defy the law of gravity. When a man crawls out on a narrow ledge, sixteen stories above the street and threatens to jump, we do not pass calmly by and say, "jump if you want to, after all it is your body." No, we rush a huge net to the scene and spread it out below the spot in an endeavor to catch him if he should carry out his threat. It is difficult to be tolerant about a man jumping from a sixteen story window even when nothing but his own life is at stake.

Back of every man's action is an obvious belief of what he thinks God is like. You can trace the actions of Hitler and know that he believed that God has no sense of justice in his blood. Follow the career of Mussolini and you can paint his picture of God. Surely he believed that God was always on the side of the big battalions and hence not necessarily on the side of the right. Should we be tolerant toward their ideas of God? Should we genially pass by and say that it is no concern of ours what they believe? You know that it is. Today "our sons sleep beneath crosses because we have not brought all men to the Cross." We have not been concerned about what other men believe.

You will not misunderstand me. I am not trying to scratch out the eyes of men who do not believe as I do. I have scores of friends who do not see eye to eye with me on matters of faith. I have called people "friend" who have come from all quarters of this believing world. I have called many people of many faiths "friends" and there is enough room in my life for many more. But it has never occurred to me to bow to their beliefs and say "I think that your belief is as good as mine." If I thought that I would give up my belief and accept theirs. I think that what I believe is right—why else should I keep it!

And so I come to you with an appeal not for less tolerance but for more faith. Another man says it another way. "Power comes," he writes, "not by supposing that one view is as good as another, but by finding what the objective truth seems to be and then following it with stubborn courage tempered by humility." "There can be no cutting edge," he underscores, "that is not narrow."

And so bring you faith to a cutting edge. Bishop G. Bromley Oxnam tells the following story. "Not long before he left us," the bishop writes, "I heard Dr. S. Parkes Cadman speak of David Livingstone. An honorary degree was to be conferred upon Livingstone by one of the great Scottish universities. Said Dr. Cadman: 'There is a custom in the Scottish universities that the recipient of an honorary degree is fair sport for the students and must run the gauntlet of their raucous remarks. The students sit in the balcony, calling out

(Continued on page 693)

PERSONS

Charles Moody Crain, son of the Rev. and Mrs. Orville E. Crain of Brockton, Mass., has just graduated from Bowdoin College, Brunswick, Me., with a bachelor of arts degree. The young man graduated summa cum laude and in addition to being elected to Phi Beta Kappa and winning honors in French he was awarded the Henry Wadsworth Longfellow scholarship for further study. After attending the French school at Middlebury College, Middlebury, Vt., this summer, Mr. Crain will enter Harvard University in the fall in preparation for a doctorate in French literature.

The Rev. J. T. Cullum Blackmore writes from Colchester, England that his wife Mrs. Clarisse Cuendet Blackmore is visiting their elder daughter, Mrs. George Bennett at Amen Hall, Exeter Academy, N. H. Mr. Blackmore a retired member of the New Hampshire Conference, served the Methodist church in Somersworth, N. H., from 1933 to 1937 and prior to that he and his wife served for more than twenty years as missionaries in North Africa. During August Mr. Blackmore will attend United Nations Schools in Switzerland.

At the recent commencement exercises of Baldwin-Wallace College, Berea, Ohio, the honorary degree of Doctor of Divinity was conferred upon the Rev. John H. Steinkraus, pastor of Union Street Methodist Church in Schenectady, N. Y. Mr. Steinkraus graduated from Baldwin-Wallace in 1914 and from Boston University School of Theology in 1922. His daughter, Joyce Louise, graduated magna cum laude at the same exercise and was awarded the senior scholarship prize. She will enter Boston University in the fall to continue studies in religious education, toward a master's degree.

The Rev. Dr. John W. Rustin, minister of Mount Vernon Place Methodist Church in Washington D. C., will preach at Harvard-Epworth Methodist Church in Cambridge, Mass., on Sunday, July 20th at 11 a. m. Dr. Rustin was educated at Emory and Columbia Universities and at Union Theological Seminary.

Mr. Albert Sutcliffe, a member of the Tremont Street Methodist Church, Boston, was honored at the Sunday morning service on July 6th. His pastor, the Rev. Azariah F. Reimer, presented to Mr. Sutcliffe an overstuffed easy chair in recognition of his years of service to the church. He celebrated his 80th birthday on July 8th.

Derreth Lee, daughter of the Rev. and Mrs. Ernest R. Case of Framingham, Mass., born on March 6th, was baptized on May 18th at Wesley Methodist Church in Framingham. She was baptized by her grandfather, the Rev. Andrew E. Case of Poughquag, New York, who also assisted in the ordination of his son as an elder in the New England Conference on the same day.

The Rev. William H. Easton, retired member of the New England Southern Conference, is the summer pastor at the Mathewson Street Church in Providence, R. I., during the vacation of the minister, the Rev. Donald G. Wright. Mr. Easton has recently closed a partial pastorate at the Mount Vernon Congregational Church in Boston.

Dr. and Mrs. Archey D. Ball of Paterson, New Jersey, are spending their vacation at their summer home on Bear Island, Lake Winnepesaukee, N. H. Dr. Ball, a retired member of the Newark Conference, was minister of Centre Methodist Church, Malden, Mass., from 1920 to 1925.

The Rev. Alice M. Gilman, 43, pastor of the Methodist church in Moultonboro and South Tamworth, N. H., for the past six years died in the New England Deaconess Hospital in Boston on July 9th. Funeral services were held on Sunday, July 13th, at the People's Methodist Church in Bradford, Mass., the rites being conducted by the Rev. Ray H. Cowen, Southern District Superintendent.

The Rev. J. Kirkwood Craig, minister of St. James Methodist Church in Manchester, N. H., conducted the opening of the series of union services in which ten churches in Manchester are cooperating.

F. W. Heckelman Passes

The Rev. Frederick William Heckelman, a retired missionary of The Methodist Church who served for thirty-five years in evangelistic and educational work in Japan, died in Los Angeles, Cal., on June 28th, after a lingering illness. His home, since his retirement in 1944, was in El Monte, Cal.

Dr. Heckelman was born in Heringen, Germany, and came to America as a youth. He was educated at Baldwin-Wallace College, was a student-volunteer for missionary service, was pastor for eight years in the Northern Ohio Conference, and in 1905 was appointed a missionary to Japan. His service there was in Yokohama, Sapporo, and Tokyo, where he was evangelist and district superintendent, and later a professor at Aoyama Gakuin, the noted Methodist college.

When missionaries were withdrawn from Japan in 1941, he immediately engaged in Christian work and reconciliation among the Japanese Americans in internment camps in California.

Dr. Heckleman is survived by his widow, who was Miss Mary Uceba Duncan, of Huron, Ohio, and who served with him in Japan; and by a son and two daughters.

Chaplain Percy M. Hickcox (Colonel U. S.), pastor of our church at Dedhai Mass., since his return from duty in t Pacific, will report to Fort Edwards, Mass., serve as chaplain of the 26th Division for fifteen day encampment beginning on t thirteenth of July. In August he will be duty at the New York Military District Hea quarters, 90 Church St., New York City f a period of thirty days.

The Bible study book of the Woma Division of Christian Service dealing w prayer has been written by Dr. Charles Laymon. In view of the fact that Dr. L mon is professor of Literature and Histo of the Bible at Scarritt College, which m isters widely to the work of the Woma Division, it was fitting that he should wr this book. Dr. Laymon received training Ohio Wesleyan University; New Colle Edinburgh, Scotland; and Boston Univers School of Theology, where he earned the grees of Bachelor of Sacred Theology a Doctor of Theology in New Testament. fore coming to Scarritt College he taug Bible at Ohio Wesleyan University and Uni College, Kentucky.

Dr. William L. Stidger, professor of prea ing through radio and books was one of leaders of the combined Pastors' School the Central and Northern New York C ferences held at Casowasco, New York, Ju 16-20. Dr. Stidger gave a series of addres on "Vital Preaching in Today's Worl Boston University School of Theology w well represented on the program of the c ference for in addition to Dr. Stid several of its graduates were on the progr Dr. Hiram Weld, pastor of the Elm P Methodist Church, Scranton, Pennsylva delivered a series of addresses on the the "The Pastor, Counselor of People in Nee The Rev. F. Mowry of Syracuse was the d of the school. The Rev. Don R. Boyd of S cuse was the musical director, and the F C. Phillip Torrance was the director of book room display.

Dr. E. Stanley Jones arrived in New Y on June 28th by air after six months in In On the following day he preached at Fifth Avenue Presbyterian Church, N York City, his topic being "The Church the New India." Until August 29th Dr. Jo will be holding Ashrams in the mid-E mid-West, Northeast, and on the Pa Coast.

The First Annual College of Christian will be held at the University of Illinoi Urbana from July 21st to the 25th, Bishop J. Ralph Magee presiding. The ning lectures will be given by L. B. Nich assistant director, F. B. I., Washington, D. Dr. Arthur Flemming, commissioner, U

vil Service Commission, Washington, D. ; Dr. George Stoddard, president of the iiversity of Illinois, and the Rev. Dr. Paul illian, minister of the First Methodist urch in Houston, Texas.

RICHMOND, VA. (RNS) A resolution conmning lynching and urging Virginia urch members to work for state federal gislation to outlaw this crime has been opted by the executive committee of the rginia Council of Churches.

"Although we have not had an occurence lynching in Virginia in perhaps 20 years, e must share the guilt of the South and the tion as a whole when the rights and pernalities of people are violated," the resution declared. "We regret also the crimes hich lead to situations where people are mpted to take the law in their own hands. et us, however, bear in mind that in such atbursts, innocent as well as guilty are in anger of mob violence."

The resolution urged ministers to set forth e evils of lynching and suggested that urch members should write letters to daily apers denouncing the crime.

The Rev. George Albert Fallon, minister f Wesley Methodist Church in Worcester, Mass., will be the chaplain at the summer ssembly at Lakeside, Ohio from July 20 hrough the 25th. He will preach twice on uly 20th in Youngstown, Ohio, in the mornng at Trinity Methodist Church and at a nion service in the evening. He will also reach twice on August 3rd at Ocean Grove, New Jersey. Dr. Fallon was recently elected resident of the Worcester Council of Churches.

Bishop Lewis O. Hartman announces the ollowing changes in appointments in the Boston Area: Milo Farmer from Hillsboro, N. H., to First Church, Concord, N. H., as f July 15, 1947; Victor W. Vincent from Patten, Me., to Easton, Easton Center, and Mars Hill, Me., as of July 27, 1947; Melvin N. Ward from Winterport and Ellingwood Corner, Me., to Patten, Me., as of August , 1947.

Niemoeller Resumes Pastorate

BERLIN (RNS) Pastor Martin Niemoeller is reparing to return to his parish pulpit in Dahlem, which he occupied before becoming he personal prisoner of Adolf Hitler. Visitng Berlin to make arrangements for resumng his pastorate, Niemoeller told Religious News Service: "I must return to my parish ongregation and do my best to give them ope. This is difficult when there is no hope. The German people expected too much. They are now worse off than during the war. One cannot give too much hope, even of Christianity and democracy, to a people who re starving."

Resumes Pastoral Duties After Harvard Honors

SAN FRANCISCO, Calif.—Pursuit of an ideal meant more to the Rev. Howard Thurman than a comfortable deanship at Howard University in Washington, D. C. He has returned to his post as pastor of The Fellowship Church of All Peoples here, after being honored by Harvard University. Dr. Thurman was chosen to give the 1947 Ingersoll Lecture on Immortality at Harvard. He addressed prominent educators, scientists, and laymen on "The Negro Spiritual Speaks on Life and Death." The Negro clergyman came to San Francisco two years ago. He was on a one-year leave from Howard University, where he was dean of the Divinity School. While here, he met a group of 27 persons who gathered each week for religious services of their own making. The 44-year-old pastor found they, like himself, were looking for a religion to cut across racial and cultural segregation. From this nucleus the church congregation has grown to 165, representing several races.

Harry Grant Butler

C. H. Stackpole

After forty years of ministry in the New England Conference, the Rev. Harry G. Butler died in the Memorial Hospital, Worcester, Mass., on July 10th at the age of eighty. Born in Wakefield, Mass., the son of a Grand Army veteran, he spent his early years in Saugus, Mass., and was educated in the Boston Latin School and Boston University. His devotion to his home and his constant fidelity in all of the churches to which he was called for service, was always apparent. All of his talents were used in his Master's service. He will live on in lives that he has blessed.

Mr. Butler was retired in 1934 after having served the Oxford, Mass., Methodist Church from 1930 to 1934.

He is survived by his wife, Myrtle Littlefield Butler and two sons and two daughters: Bradford of Franklin, N. H.; William of Worcester, Mass.; Catherine Sawyer of Braintree, Mass.; and Dorothy Dimock of Auburn, Mass.

A memorial service was conducted on Sunday, July 13th in the church in Oxford, under the direction of the Rev. Francis D. Taylor and the Rev. A. H. Moore.

On August first, Miss Dorothea Anderson of Glendale, California, becomes a member of the staff of the Department of Christian Education of Children of the General Board of Education of The Methodist Church, Nashville. Miss Anderson was born of missionary parents in India. For two years she was secretary of Bishop Oldham. Since coming home from India she has graduated from Cornell College, Mt. Vernon, Iowa, and from Whittier College, Whittier, California.

Baker University Doctorates

Following the awarding of bachelor of arts degrees to fifty-three seniors at Baker University, Baldwin City, Kansas, President Nelson P. Horn bestowed honorary degrees and awarded diplomas to three Methodist men who had distinguished themselves in the fields of religion and education.

The doctor of laws degree was conferred on Dr. Frank Clelland, graduate of Missouri Wesleyan and Boston University and professor of New Testament history and literature at Gammon Theological Seminary, Atlanta, Georgia.

Upon Dr. Leslie Miller, superintendent of the Topeka District, graduate of DePauw and Boston Universities, was bestowed the doctor of divinity degree.

The Rev. Eugene M. Frank, graduate of K. S. T. C., Pittsburg, Kansas and Boston University and pastor of the Washington Avenue Methodist Church in Kansas City, was awarded the doctor of divinity degree.

Sterling Camp Meeting

The Sterling Camp Meeting and Sterling Christian Institute will meet for the 95th year at Sterling Junction, Mass., from July 20th to the 27th.

The Rev. Dr. Harold Lancaster, pastor of the First Methodist Church in Cleveland, Ohio will be the chapel preacher for the week, speaking each evening at 7 p. m., and addressing a Bible hour each morning at 11 a. m.

Mr. John T. Bone, musical director, will provide chorus music for all services and will conduct a concert on Saturday evening.

Other speakers on the program are the Rev. Dr. Frank K. Singiser, secretary of the Massachusetts Bible Society; the Rev. Dr. Winfield Burggraaff, minister in the Reformed Church and president of the Staten Island Protestant Council; and the Rev. Dr. Allen E. Claxton, minister of Broadway Temple, New York City.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for July 27.

FINDING WISDOM FOR DAILY LIVING. PROVERBS 3:13-18; 9:9-10.

Giving Wisdom Top Rating

Ancient wise men, to whom many Old Testament proverbs have been accredited, had this to say of wisdom: "She is more precious than rubies: and all the things thou canst desire are not to be compared unto her." The wise men of old did not merely think up and improvise smart sayings. They sat in the market place or mingled with their fellow men and observed the passing scene. They were close enough to life to experience it but far enough removed to see more than the people who were too deeply immersed in life to see. The proverbs were so true and helpful that men repeated them over and over and passed them on to others. They were finally written down and preserved by scribes as a part of the revelation of God to men and given a place in the Bible as "wisdom literature."

What kind of wisdom does God inspire in men who are close enough to the human scene to observe and interpret life at its best? Surely it was not mere observations set down by good men as their own conclusions. The term "wisdom" in religious circles includes much more than knowledge of the world and the laws of human conduct. The highest wisdom comes from God.

True wise men have always known that spiritual insight and valid wisdom come from God. They have humbly acknowledged their debt to the Supreme Being and have been free from the conceit that comes from mere cleverness and smartness. Wise men do not lay too much store by minds overstuffed with second hand knowledge about life.

The Wisdom That Produces Right Living

In the Book of Proverbs we find the kind of wisdom that began with reverence to God and developed into a literature that reveals many truths by which we may live the good life. Even fear in its raw state has done much to make man wise in the ways of life.

It is well to get it clear that mere knowledge about life won't create the good life. A great many bad people in the world are very smart in "the know-how" of sin. They know how to lie and steal and practice many of the most deadly sins without being caught up with by the law or by their neighbors. And a great many people admire smart sinners. Especially do we have to be on the watch that young people do not make heroes of sinners who by their cleverness seem to get much out of life. There is a kind of wordly wisdom which ends in destruction.

"The knowledge of the holy is understanding" is a truth which needs large circulation today. In a world which has become too smart to know how to live peaceably and without the imminent danger of world wide destruction there is desperate need for a few holy men of God who know the ways of life. It is still true that you "teach a just man and he will increase in learning." The order is right in this instance. We must begin with men who are just and righteous and give them the "know-how" once set forth in the wisdom literature of the Bible.

And a few words need to be set down here about the methods of finding wisdom. Nobody comes into life with a full knowledge of all the ways of the good life. From the patterns of life around us we get much of our knowledge and wisdom, either good or bad. Knowledge does not come off a tree these days and it is a product which many factors unite to produce.

Indeed it is a happy man who can find wisdom in an age surfeited with ignorance about the meaning and worth of life. The fact of the matter is that wisdom has to be sought early if it is to be found. The best we can do for the youth of any day is to put them on the trail of true wisdom early in life and transmit to them all the wisdom we have found the hard way.

"And A Little Child Shall Lead Them"

Joan Rowland

Even the air seemed different, somehow cleaner and fresher, at all the children's camps near Stuttgart, Germany last summer. Only a year before, the beautiful hills had echoed to songs of the Hitler Jugend and the Bund Deutches Madel. But throughout the warm, sunny days of July and August, 1946 the sweet, treble voices of hundreds of children sang "I sing to you with heart and hand."

It was a new kind of music because many youngsters had never heard a hymn in their lives; moreover the whole spirit was new and different in the camps of Hilfswerk, the German Protestant Relief Agency. This was true in all of the seventeen Stuttgart camps where 2,800 children were accomodated, in the Wurttemburg camps which took care of 5,000 boys and girls, as well as in the camps throughout the American Occupation Zone where over 27,000 other children and youth had a sorely needed, health-building vacation. All of the camps were examples of living democracy.

The pinched, little faces reflected many different heritages as well as Saxon and Prussian. Eligibility to a Hilfswerk camp was based on neither race, political affiliation nor social status. The sole criterion was *need*.

A sanitary commission which made a study of the health of 35,000 children in all the summer camps operated by the Protestant churches of Germany, reported that the health of approximately 75 per cent of the boys and girls was "in general bad condition;" almost 35 per cent of the children had lung trouble; the commission reported a long list of physical deficiencies including disorders of the spinal column, skin diseases, extreme fatigue and nervous tension. Thus the tragic effects of long term malnutrition are all too evident among children in Germany as elsewhere.

These temporary camp communities which accomplished so much good for so many children and adolescent youth were simple in the extreme, although they were located amid beautiful surroundings. Shelter consisted chiefly of tents provided by the American Military Government. The food which daily brought ecstatic smiles to children who had been hungry for months was simple—bread, fat, meat, sugar, potatoes, dehydrated vegetables, dried eggs, milk, cocoa and malt. There is nothing in that list to make an American child's mouth water, but these children in Germany loved all of it! Our own children have never had to exist on 1,000 to 1,200 calories a day. Most of them get at least the 3,000 a day minimum needed by a growing child.

Dr. Manfred Muller, director of the summer camp project, stresses the great evangelistic value of the camps. Many children and youth attending them did not know of the Bible's existence, and had never heard a Bible story! Their knowledge of hymns was confined to those of the Nazi party! Their need is desperate and it cannot possibly be filled until thousands of religious lay teachers are trained.

Hilfswerk, therefore, plans in a three-month's course, to train 2,500 of these teachers to the point where they can give religious instruction to elementary and high-school-age youngsters. Food, clothing, especially shoes, and books are needed before this training program can even begin. Adults, however sincere, cannot give their whole minds and hearts to learning how to teach and lead children when their own stomaches clamor for food. This work must be begun at once, for time is vital.

Reports received by Church World Service from last summer's camps say that the campers arrived listless and apathetic; they all woke up as soon as they had enough to eat and continued to pick up new enthusiam during their four weeks in the open air. A camp leader writes: "It was so good to get them out of the dirty streets and expose them to nature and flowers, to let them roam the fields and to hear the echoes of their happy voices. And when they sat quietly at the table, we silently in our hearts thanked our American friends, for without their help we could not have given such an enjoyable summer to the children.

It is hoped that in the summer of 1947 many more children and adolescents will receive the benefit of a month at a Hilfswerk camp. Plans are being made to try to provide facilities for at least 60,000 campers. Recently this goal was implemented when the Reconstruction Department of the World Council of Churches pledged $50,000 to its support. At the same time funds were allocated which will lay the foundation for a long-range program of spiritual rehabilitation, nowhere on earth needed more than among the youth in Germany today.

Included in these allocations were $125,000 for the training of 10,000 laymen and women as religious leaders of young people, money for six wooden "dorms" which will also include community rooms for meetings, lectures and worship, dining rooms and pastors' offices. Two student Christian centers at each of three great universities, in Hamburg, Munich and Stuttgart have also been planned for.

Plans for camps for children and young people in France, Hungary, Italy, Greece and other countries are going forward. How many camps in how many countries for how many children in the summer of 1947? That depends on the swift, generous response of the American churches—it depends especially on the response of their youth.

Is Vermont Our Parish?

ELDON H. MARTIN

Chapter XII

The problem of membership did not appear at the outset. Vermont union churches in the beginning received their new members on a strictly denominational basis, and the majority of them continue to do so. The practice has been to receive all new members with the use of a simple ritual adapted to the usage of the united church, and to record the names on the roll of the society for which they express a preference. As a natural development, however, sooner or later people began to request to join the united church without expressing a denominational preference. Some churches already are permitting members to join on this basis, and in the course of time all the union churches probably will be under pressure to do the same. It is difficult to see how this issue can be avoided or how the churches can refrain from capitulating in the end, but it raises questions immediately as to what effect the pooling of membership will have upon denominational relationships and what obligations it creates for the federated church to train its young people in appreciation of their denominational heritages.

These issues are aggravated by the fact that, as the federated church becomes more thoroughly united, it inclines to chafe under the denominational relationships to which I have just referred. As a federation it does not come directly under the leadership of any one denominational group. Consequently there is some tendency to repudiate such leadership from whatever source it comes. This may be an expression of provincial-mindedness on the part of the laity or it may be a chip-on-the-shoulder attitude taken by the minister.

The people may complain that denominational interests and claims are unreasonably heavy, especially Methodist apportionments! The pastor may be timid or apologetic, or he may ignore these matters altogether. Denominational representatives who visit the parish may be regarded more or less as intruders. One minister who was approached with the suggestion that the state secretaries would like to meet jointly with the leaders of his church for a parish conference, replied that things were going very nicely in his parish and he feared that the visit would only disturb and hinder his work! Meanwhile the federated church lacks the challenge and the urge from outside that a denominational church feels from the parent organization.

This accounts in some measure at least for the lack of a sense of mission that is all too characteristic of many union churches. Most of these churches were forced into being by conditions beyond their control. Some societies in Vermont's declining townships were starved into union. Others joined forces because the opportunity to save expense appealed to their thrifty (not to say parsimonious) natures. As one man expressed it, "I used to give ten dollars a year to the church. Now that the churches have federated, I shan't have to give but five!" At the same time tired souls, grown weary in well-doing, have been intrigued by the possibility of shifting their burdens of responsibility to other shoulders. Few churches indeed have federated because the leaders of their groups clearly saw the step that they were taking as an opportunity for more effective Christian service. It means that these churches need to develop a more positive Christian motive, which is not an easy thing for them to do without a united administrative leadership which they themselves are ready to recognize.

The most important issues of all are involved in the question of future policy. Up to the present time the union church movement in Vermont has developed without an adequate philosophy or clearcut purpose in view. It has grown out of necessity for practical adjustments and the urge to self preservation, with mixed ideas among laymen and the ministry and with almost complete lack of uniformity and common agreement. Whether this is unfortunate or not, it could hardly be otherwise, for there were no available blue prints to

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How a Gift Goes

PAUL BOCK

The Story of the Chain from You to Geneva to Europe's Christians

"Hitler Youth" knocked out the 1,100 windowpanes of the huge castle in Mysliborice, Czechoslovakia, which the Evangelical Church of the Czech Brethren (Presbyterian) operated as the major orphanage and home for sick and aged people. The German army destroyed the interior—allied bombardments much of the exterior.

Today accordingly, the Czechs need help to reestablish and reequip this institution. They want to do that at another village, Sobotin, in order to care for the Protestant war orphans, sick and needy of Bohemia. Leaders of the various Protestant denominations of the nation agreed the project had top priority. Now the proposal came to the chalet headquarters of the World Council of Churches in Geneva, Switzerland, to get the clearance required for support from "the world-wide church."

"This request has been approved by the interdenominational reconstruction committee in Czechoslovakia, and I recommend its validation by the business committee of the World Council of Churches, Reconstruction Department," said the Rev. Werner Wickstrom.

The speaker, an American Methodist on the staff of the Reconstruction Department in Geneva, has responsibilities which include the handling of requests from Czechoslovakia. The Sobotin project was one of a number of reconstruction needs which he reported, for the various Czechoslovak denominations, at the monthly business meeting, where requests from many countries are regularly presented for approval or rejection.

"You have heard the report concerning Czechoslovakia," said Dr. Alfons Koechlin of Basel, the diplomatic Swiss chairman of the department, who is also president of the Swiss Protestant Church Federation. Though he speaks fluently both French and German, he spoke now in English, most common language at council sessions. "Any remarks?"

Dr. S. C. Michelfelder, Lutheran "ambassador," who has been the energetic promotor of material relief at the Geneva headquarters, took the floor. Six American denominations now have such "Ambassadors" at Geneva to represent them in the reconstruction work.

"We have a lot of important projects before us," said Dr. Michelfelder. "But if we approve them all, we may be allocating all available money and not be able to meet emergency needs that come along—life and death matters, like food for starving people in Rumania, or further food for youth camps in Germany."

But Dr. Benjamin Bush, Presbyterian "ambassador," presented a different view. His denomination has a special interest in such projects in "sister churches," he said. While other denominations may not themselves want to contribute, he would like to have the Presbyterians give to this sort of thing in Czechoslovakia, within the interdenominational framework.

Dr. Stewart Herman, thorough assistant director of the department, and a Lutheran from America, pointed out there were similar problems in regard to requests from struggling French churches. He remarked that many projects are worthy of help, in the future at least, although the needs could not all be considered direct results of war damage.

Dr. J. Hutchison Cockburn, the department director, put in a word reconciling the two approaches. The department, he remarked, constantly faces this question whether to spend its resources primarily in meeting the pressing needs of direct war devastation or to devote more attention to long-term projects of church reconstruction, such as aiding theological students and youth

The Homemaker's Corner

Mrs. Harry A. Burnham

Things That Cannot Be Shared

A young girl who was an only child and had, for six years, had things pretty much her own way, found herself suddenly with two cousins about her own age who had come to live in her home.

It had been all right to pass some candy to her father and mother because it was polite to do so, and it had been all right for them to take a piece because that, too, was polite. She knew, however, that they didn't care particularly to have the candy, or to share her toys or games. But here was a different situation; these two children really wanted to share, and a big share, in her life.

She learned slowly and painfully. It took the remark of a selfish boy next door to make her share cheerfully. One day she was in the neighbor's house when young Herbert came in with his hands full of delicious apples. His mother said, "Herbert, can't you give Alice an apple?"

Herbert's reply was "Hain't got no more'n I want myself, nor so much neither."

After that Alice shared pleasantly and eagerly except in one detail, for which she may be forgiven.

Always her mother had gone upstairs with her when she went to bed. They had said their prayers together and had lovely talks about all sorts of things. Then she was tucked in for the night—and how good that felt! —and the kiss and last good-night were all hers.

Then came the time when children in adjoining rooms shared in the talks, the tuck-ins, the good-nights. One of the cousin's rooms was nearer the stairs than hers was and so she got the last good-night. At first Alice wept a bit all to herself. Then she decided to do something about it. She must have the last word from mother at night.

So she counted the steps carefully as her mother went down the stairs. When there had been twelve steps she knew that there would be one more and she shouted "good-night" and got the loving response just before the living-room door closed and no one could "beat her to it." She had the last good-night from mother.

Free Parking

LACONIA, N. H. (RNS) Fear of getting an overtime parking tag is no excuse for failure to attend church services here. Chief of Police George N. Hubbard has ruled that persons attending routine church services will be exempt from paying for parking privileges in the new parking meters being installed throughout the main section of the city where several of the city's churches are located.

Zions Herald in Tel Aviv

Special dispatch from Isidore David Passow, overseas correspondent for Zions Herald.

When Horace Greeley told the American young man to go west he suggested that he settle in one of the richest areas in the whole world. The American settler had a choice of almost any kind of land on which to pitch his claim. He could settle on broad, rolling plains, cut by rivers and creeks and studded with mile upon mile of forest. Or, if he so desired, he could establish himself along inland waterways, and lend a hand in building the economy of the richest nation in the world. He was also free to choose vast grazing lands where healthy animals could enjoy lush, green grass and other food, and yield to man a proportionate return. In short, the American pioneer during the growth of our nation had all the riches from God's hand strewn before him, and he was at liberty to choose from them.

Such is not the case with the pioneer in Palestine. About forty-eight per cent of all the territory in that small country (about the size of the state of Vermont) is in the Southern part called the Negev. When one travels into the Negev from Jerusalem, he passes through Hebron, Rachel's tomb, Bethlehem, and after about an hour reaches Beersheba. Beersheba is about one hundred miles from the southern border of Palestine, yet the government has established its southernmost outpost at that point, because there was almost no settlement southward. Within the last eighteen months however some twenty Jewish settlements have been established there.

On the ride southward, you pass mile after mile of dry, parched land, where scrub cactus tries courageously, albeit in vain, to come up. Occasionally you will find a piece of tattered black canvass stretched across four rickety posts and a Bedouin Arab and his family lolling about. Outside graze his hapless donkey and weary camel, guarded by his wife who is completely enveloped in a heavy black shroud and veil. The sun beats down relentlessly on this area, and although the heat was surprisingly mild (I don't think it has any of the oppressiveness of some of the southern sectors of the United States) one gets the feeling of barrenness and sterilty: of emptiness and loneliness.

We camped in the Jewish settlement of Revivim, which is the southernmost settlement in Palestine. When we drove into the camp, we saw a tent at the gate. In it were two Arabs and a Jew. The Arabs, who were leaders of their respective Bedouin tribes, and members of two of the most prominent Arab families in southern Palestine, had been there some two or three days and were exchanging hospitality with their Jewish

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movements. He said he hoped the department could do some of both, always making the best use of the money available.

Formerly moderator of the Church of Scotland, this tall, amiable reconstruction director, with his high clerical collar and long-legged gait, has become indelibly associated in the minds of most European church leaders with the attempt of churches all over the world to relieve fellow Christians in the post-war chaos. The work which he began in March, 1945, with one stenographer, in the attic of a small building in Geneva, has grown to a size where today projects totalling hundreds of thousands of dollars were discussed in this single meeting.

Upshot of these deliberations was appointment of a committee to study many of the projects to see whether there is money, in the till or in prospect, to meet the needs. However, the requests which were generally recognized as the most urgent were "validated"—that is, approved.

Sobotin was one of them. These leaders felt Sobotin was clearly a worthy example of reconstruction of church life resulting from war damage. Therefore, $20,000 was validated for it.

But that does not mean that the Czechs automatically get the money. It means that they will get it if the various denominations participating in Church World Service pledge their support in a meeting in New York City. Or, in the case of other projects, it means they will get it if the Swiss, British, Swedish and Canadian, as well as Church World Service, give the amounts requested from them.

Well before this Geneva meeting, there had of course been activity in Prague. Czech church leaders who thought the Sobotin project was vital had to "sell" it to the leaders of the various denominations, and the interdenominational reconstruction committee in Czechoslovakia had approved it in one of its regular meetings.

Denominations participating in this committee include the Czech Brethren, Lutheran, Baptist, Congregational, Methodist, Moravian, and Reformed churches, the Salvation Army, and small Old Catholic and Russian Orthodox groups.

In its regular committee meetings, the church reconstruction leaders consider not only "material" needs for food and clothing but also the "spiritual" needs of their various churches—literature, salary aid and bicyles for pastors, repair of damaged youth camps, aid to institutions, and so on. Thus the same committee which administers "spiritual" aid supplied from giving countries through the Geneva Office is also responsible for distribution of the food and clothes sent from Church World Service warehouses directly to Czechoslovakia.

Here is the way it worked in a typical meeting. With Dr. J. Bednar of the large Czech Brethren church chairing, denominational leaders present their needs. A sub-committee on material aid points out relief needs and gives recommendations for use of CWS supplies received. For instance, the dried milk the Czechs received was recommended for general distribution to needy children, many of whom had known only skim milk for months.

After examination of the requests, the interdenominational committee selects the emergency and priority needs for recommendation to Geneva. Requests for such things as church bells, are of course rejected. Among the priority needs unanimously agreed upon by the Czech committee, however, were those of the welfare institution—Sobotin.

All ready war orphans are being cared for in the Sobotin buildings. Formerly these belonged to the German Evangelical church, but as evacuation of the German-speaking minority was forced, the Czech government took them over. Then the Czech Brethren received them in exchange for what was left of their ruined castle. So the home is desperately in need of all kinds of equipment. Furthermore, the institution's directors want to fit it to care for old people and to provide summer rest with a religious atmosphere, accommodation for summer camps, and dwelling for pensioned pastors and teachers. Czech Pastor J. Repa said: "When we consider all the

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Problems Challenge Methodist Youth

Twenty-six Methodist college young people from fifteen states have dedicated their summer vacation without remuneration other than maintenance to doing their bit to help solve some of New York City's problems.

In pleasant quarters in the Riverdale Country School, in the Bronx near the Hudson River, these collegians, carefully picked from among many applicants, sleep, eat two of their meals each day, gather for worship and for discussion and to meet notable visitors.

The youth-workers are distributed among such agencies as the Church of All Nations, daily vacation Bible schools, Spanish-speaking Puerto Rican churches, the Japanese-American church and as recreation directors in such institutions as the Paul Lawrence Dunbar apartments. Most of the projects have inter-racial and international angles. During their few leisure hours the work campers are taken on get-acquainted, reconciliation trips to social welfare centers, labor headquarters, foreign sections and are provided with contacts with interesting people.

The Rev. Dr. Floyd Shacklock of Drew University and his wife, the former Emily Hodder of the Division of the Local Church of the Board of Education, are directors of the camp. Cooperating in the support of the project is the New York City Society of The Methodist Church, Dr. Fred B. Newell, executive secretary, the Division of Home Missions, Dr. A. R. Hutchinson, secretary of the Department of City Work, and the Rev. Mr. Caxton Doggett, student work secretary of the Board of Missions.

"The City and Its Problems: the Church and Its Responsibility" is the way the group has phrased the spirit and purpose of the enterprise. Coming from 23 widely scattered college campuses the group's almost-unanimous reaction has been surprise at the amount of mission work that needs to be done in cities, Dr. Shacklock said. Many of the students, having lived in smaller communities, had assumed that all city churches were strong. They have been amazed at the number of unchurched people in New York and by the relatively small place that Protestantism holds in this city where the millions of Jewish and Roman Catholic population are but little removed from their European background.

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Zions Herald in Tel Aviv

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neighbors. It is a very frequent occurance for Arab dignitaries to spend some time in Jewish settlements, drinking coffee, chatting and in general indicating that they are friends and are ever ready to share the boundless gifts of a land held in common.

To me as an outsider, and an American, this came as a pleasant revelation. I discovered that there exists a great amount of amity between the rural Jewish and Arab population. Arab tribes have been roaming the vast, grudging stretches of the Negev for years and years and have come to realize that without intensive application they can't stay in any territory very long. After their scrawny cattle eat the shrubs that are extant, they have to move.

But they have also found that the presence of the Jew in that area has and will prove to be a boon for them. The colony of Revivim has taken the water which rushes down from the mountains after the rainy season and has built diverting dams so that it is not dispersed into the many wadis and wasted. They have also built a large reservoir to store the water which is diverted. In that way they can cultivate some of the land on which they have settled, and they can also experiment with an eye toward ascertaining which type of plant would be most suitable to that kind of terrain, soil and climate. To date they have developed a spineless cactus which has proven to be excellent cattle fodder.

Since the quantities of water vary from year to year and are directly dependent upon the rainfall, some method had to be devised which would assure the settlers in the Negev of a certain regular and feasible amount of water for the cultivation of what appears to be nothing more than a desert. Four years ago thre was an abundance of water. This year almost nothing (by comparison). In fact the quantity was so small that a large percentage of the regular Bedouin tribes of the Negev went northward rather than risk the loss of their flocks.

The Jewish settlers have therefore decided to prod nature along. They are building a water pipeline into the Negev which will make it possible for thousands of people to settle in that inhospitable section of an otherwise very inviting country. The average Palestinian doesn't seem to be bothered too much by the political complexities of the situation. He has determined to settle on the land and to make the soil yield enough for him and his family to live. At a time when a world is enmeshed in a web of oil pipelines and lifelines, the Palestinian from Negev has decided to build his own lifeline—a source of life-giving water.

Contrary to popular opinion, it is the devotion which the average nomadic Arab has to the land which impels him to seek the friendship of his Jewish brother who is also motivated by a desire to make Palestine, and particularly the barren Negev, as productive as possible. People who are close to the soil are more keenly aware of the fact that speeches and conferences will not force the Negev sands to yield verdant crops instead of sparse and bitter cactus. Perhaps that's why they are so taciturn.

Americans are keenly sensitive to hidden potentialities in any given "deal." They have an unique way of getting to the bottom of a problem and of extracting the maximum of possibility. I think that we have met our equal in the Palestinian. The Arab has roamed over this small land for many years. Outwardly there is almost no difference. Basically, however, there has been so much soil deterioration, that without scientific knowledge and equipment it would be impossible to recoup any of the potentialities of this land. The average Arab, who is attached to his soil, is willing to let the Jew develop this land so that all may live in it happily.

When one visits the Negev he is impressed by the quietness. There seems to be a certain breathlessness—a sense of expectation, like an animal which stops and perks up its ears. Perhaps those who are a part of Palestine sense what the future will bring. Perhaps they are alerted to that better day when the sword will be beaten into the plowshare, when the desert of the Negev will blossom as the rose and when man will come of age, so that instead of dealing in lifetaking materials, he will spend all his energy toward the creation of life *giving* substances.

Miscellaneous Advertisements

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Methodist Church in Mexico Doubles

ALBUQUERQUE, N. M. (RNS) Methodist church membership in Mexico has increased 100 per cent in the past three years, according to Dr. Eleazar Guerra, bishop of The Methodist Church of Mexico.

His report was made to what was the Southwest Spanish-American Conference of The Methodist Church, renamed during the session here the Texas and New Mexico Conference.

Bishop Guerra said Mexican Protestants now number one million out of a population figure of 23 million.

UMT is Outmoded

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active in trying to strengthen the United Nations and achieve world disarmament as in trying to get universal training.

The twenty issuing the statement believe that "if Universal Military Training is passed hastily by Congress it will become an even more controversial political question than it is today and the large religious, educational, farm, and labor groups will not accept it as a permanent policy."

Signers of the statement declare that they "heartily concur" in the commission's objective of "stopping Communism and Russian expansion," but they believe that the program of all-out preparation for atomic war which the Commission proposes will do the opposite of what its members intend. The world will be in a virtual state of war and the United States will labor under "a heavy economic burden," having to finance its own elaborate military preparation and that of its allies, says the statement. "Poverty, insecurity and tension" will prevail in most of the world, it predicted, if nations adopt the pattern outlined by the commission report. "It is inconceivable that the United States can achieve prosperity or indeed avoid eventual serious economic difficulties in such a world in which no markets for its peaceful production would exist. It is exactly such conditions on which Stalinist Communism thrives," says the statement.

Furthermore, it is said, under the program of total preparedness for atomic war and industrial mobilization in such a world there would have to be "conscription of technicians, management and labor. . . . Men would have to be registered, classified, finger printed, kept from leaving jobs essential to military security." Thus the United States itself "would have many of the essential characteristics of a militarized, fascist state," the statement declares.

In addition to Josephus Daniels, Senator Edwin C. Johnson, and Robert M. Hutchins, the following joined in issuing the statement: Father William J. Millor, S. J., president of the University of Detroit; Francis L. Bacon, chairman, Educational Policies Commission, National Education Association; James G. Patton, president of the National Farmers Union; Philip Morrison, Physicist and atom scientist; Henry I. Harriman, past president of United States Chamber of Commerce; Allen P. Farrell, S. J., acting editor of *America;* Rufus C. Harris, president of Tulane University in New Orleans; Rabbi Ferdinand Isserman, chairman, Justice and Peace Commission, Central Conference of American Rabbis; Paul E. Scherer, Lutheran clergyman, professor at Union Theological Seminary, New York City; Charles S. Johnson, president of Fisk University, Nashville; Bishop Ellwood Haines, Episcopal clergyman, Davenport, Iowa; Ralph McDonald, executive secretary, Department of Higher Education of the National Education Association; George A. Buttrick, pastor of Madison Avenue Presbyterian Church, New York City; Rabbi Robert Gordis, professor at Jewish Theological Seminary, New York City; Harold Taylor, president of Sarah Lawrence College, Bronxville, N. Y.; Dorothy Maynor, concert singer; and Emily Greene Balch, economist and joint Nobel Prize winner.

Ocean Park Rural Conference

Monday, June 23rd, opened the twenty-first session of the Ocean Park Rural Conference at Ocean Park, Maine. The New England Town and Country Church Commission has been sponsoring this project for many years. Scholarships are given each year to ministers and their wives throughout New England. City churches have contributed generously to this cause, among them a number of Methodist churches. Christian people, individually, and rural churches, collectively, have made up the rest of the budget.

Professor Charles M. McConnell of Boston University, president of NETACCC made a prophetic statement of his program, saying that the organization should have a department of Enduring Peace, since rural America is the best hope for democracy, both national and international. He also urged that Christian education be taken to the people in neglected rural areas. He told of a vacation school, held in such an area in Vermont, in which only 48 children out of 164 had ever been in Sunday School. Dr. McConnell stressed the fact that NETACCC should continue to urge cooperation between denominations, its primary aim being to reach the people with the Christian faith, rather than vainly trying to preserve denominational interests.

A most interesting program was presented one evening by the Rev. Ritchie Low of Vermont, when he showed slides, accompanied by a record, telling the story of the summer visit of Negro children to Vermont. These children came from a church in Harlem, New York, where they were carefully prepared for their visit to the country. Other states reported on similar efforts, but results were not as good, because the selection and training of the children was not well done. Seventy-eight Negro children came the first year, many of whom returned to the same homes the second year.

Mrs. Marcus Morton of Cambridge, Mass., reported on the Children's Church which is in operation in the Congregational Church in Cambridge, of which she is religious education director. Children's Church is held for all grades above the fourth, with the children themselves conducting most of it. As members of the official board, and serving on committees, the children and youth get training which prepares them for leadership in the church later on. Adult leaders are advisors to committees. This seems to be a good answer to the failing Sunday school.

Another speaker at the conference was Dr. Mark Dawber, who spoke on the non-farm people who are coming to the country in increasing numbers. There is danger that they will break down the high standards of rural life. He urged that the spirit of the rural family be preserved.

One of the most interesting leaders of the conference session was the Rev. Julian Rea of the Methodist Mission in Portuguese East Africa. Having been an agricultural missionary for twenty-four years, he felt at home in the Ocean Park Conference. One of his first problems, he said, was the re-education of the men to the responsibility of farm work. He did this by teaching them science and suggesting that this was the new farming that only men knew how to do. Then it was necessary, after the re-education had gotten under way, to find hardier kinds of vegetables and grains to stand the trials of the African climate. For the Negro it was not a choice between planting corn and preaching Christ, for he learned to do both. Mr. Rea said that he was surprised to find an attitude of defeatism in America, although her armies and navies had surmounted tremendous obstacles to win through to victory. Now it is our task to wage a spiritual offensive, and win through again.

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New Hampshire Conference M. Y. F. Institute

The 29th Annual New Hampshire Conference M. Y.F. Institute came to a close on Friday afternoon, June 27th, following a week of high inspiration. Under the capable leadership of its dean, the Rev. J. Lester Hankins, of Dover, the week at Geneva Point, Lake Winnipesaukee, was one of the finest in the history of the conference institute. This was the second year that it had been located at the beautiful and well-equipped camp owned by the International Council of Religious Education. The institute opened on Friday, June 20th, with 151 instituters registered and a faculty of 20.

The typical day began with the rising bell at 7:00, followed by a hearty breakfast served by the Camp Family, at the "Inn." Morning devotions around the table oriented the day for instituters and faculty. Morning classes included the following: "How Jesus Lived In His Day;" "The Significance of the Church;" "How Christ Teaches Us;" "How To Know Your Bible;" "Managing Our Emotions;" "Spiritual Values in Literature;" and "Looking Toward Marriage."

Morning chapel, which convened following the class periods, marked one of the high spots of Institute week. Held each morning in the camp chapel it was conducted by the dean. The message was brought by the Rev. George A. Butters of the faculty pointing in the direction of higher Christian living in the midst of everyday problems.

The final hour of the morning was devoted to the forum. Discussion stimulated by the presentation of a subject through sound film or slides was guided by a faculty member who had prepared himself to handle that particular subject. Among the films used were: "The Color of a Man;" "It's the Brain That Counts;" "Conserve the Soil." Colored caravan slides were used to present volunteer service activities.

Following lunch at the "inn" and the quiet hour the afternoon was devoted to sports under the leadership of the Rev. Robert Burbank and Lillian Christensen.

Dinner was followed by Lakeside Vespers, planned and directed by the project class for First Commissioners. Held in fair weather at Lone Pine Rock, the beauty of nature at sunset time combined with the service to produce a consciousness of living in God's world.

Evening programs included a get-acquainted program for the first night; final contest for the conference award in the church Public Speaking Contest; an address by the Rev. Julian Rea, recently returned from the missionary field in Africa; folk dancing; "Town Hall;" talent night and a final service of consecration. These programs were followed by the campfire in the "Circle" by the lake conducted by Dean Hankins. The camp fire program brought the day to its fitting close leaving opportunity for the dorm groups to gather for a few minutes with their advisors before the sounding of "Taps."

Specially remembered will be the town meeting when under the leadership of the Rev. Otto Steele, four instituters discussed the matter of Universal Military Training; the Sunday morning church service when Dean Hankins in the sermon directed the attention of the institute to "Reality;" and the service of consecration in which instituters placed their twigs in the fire symbolizing their dedication, after which they entered the chapel and receiving communion left their "Forward Step" cards at the altar. With this final service the institute closed on a high point, lifting up the theme of the week, "We Test Our Lives By Thine."

Faculty members not previously mentioned were: William Davis, business manager; Ernest Drake, registrar; the Rev. and Mrs. Milo Farmer, dean of men and women, respectively; Mrs. Ruth Shepherd, camp nurse; the Rev. and Mrs. Kirkwood Craig; the Rev. and Mrs. Maurice Porter; Mrs. Robert Burbank; the Rev. Ray Proudfoot; the Rev. Curtis Smith; and the Rev. Roland Stahl.

Methodists Contributing Less

CHICAGO (RNS) The percentage of income which Methodists are contributing to their church is smaller than during the depression years even though the toal amount is much larger, according to figures released by the General Commission on World Service and Finance, meeting here.

In 1932 the average Methodist church member contributed $16.81 to all church causes, about 5.3 per cent of his income. Last year the average churchgoer contributed $19.00 but this represents only 1.5 per cent of his postwar prosperity income.

Total contributions for all church causes for the fiscal year 1945-46 reached an all-time high of $152,532,708. Indicative of the difference between postwar and pre-war giving is a comparison of last year's contributions with the total income of $89,520,253 in 1940-41.

Total contributions for world service last year were $10,530,622, an increase of 18.64 per cent over two years previous.

Other reports, however, indicated that present high prices were more than equalling the increased contributions. A report on the cost of living for missionaries indicated an increase of 150 per cent because of overseas inflation.

Gains in membership reported by the commission disclosed that The Methodist Church's increase in church enrolment during the past year was 370,000 students, the largest of any Protestant denomination. The Southern Baptists were next with a 366,000 increase and the National Baptist Convention third with an increase of 100,000.

The commission also reported that the denomination's church-related colleges were planning construction of 204 buildings worth $36,744,399 and that 54 church-related colleges were conducting financial campaigns.

The 14 Negro schools of the denomination have an enrolment of 5,831 students, an increase of 48 per cent over pre-war years.

Films for Democracy

The Boston University Summer Session Institute on Education for Democracy, working to promote the primary objectives of intergroup understanding, good will and respect, will present a series of six "Films for Democracy" for Boston University students and their friends on Monday, July 21, 2:00 p. m., in the auditorium of the Charles Hayden Memorial, home of the university's college of business administration, 685 Commonwealth Avenue.

The Institute on Education for Democracy, a three-week program now in session through Saturday, July 26th, under the direction of

Professor John J. Mahoney, assisted by Charles L. Peltier of the Newton Public Schools, deals primarily with what is now being called intercultural education. It is of particular interest to teachers and school officers who realize that race prejudice and religious bigotry constitute a denial of what democracy means. The three-week institute outlines school procedures that aim at the development of intergroup understanding and cooperation.

The films being presented by the institute for the benefit of all Boston University students and their friends will include "Man, One Family," written and narrated by Julian Huxley, in which a biologist makes a plea for better human relations throughout the world in terms of common interests and needs.

A color film, "One People" starring Ralph Bellamy as narrator, will show the dramatic story of the settling of America by groups of every national origin, and their contributions to our American culture. "The House I live In," with Frank Sinatra "Brotherhood of Man;" "Towards Unity." and "Democracy and Despotism" will also be shown as a part of the program to further a better understanding of all races and an appreciation of the cultural contributions of each group to this country.

Wants Episcopal-Methodist Union

ALBUQUERQUE, N. M. (RNS) Union of the Protestant Episcopal and Methodist Churches was advocated at the Southwest Spanish-American Conference of The Methodist Church here.

Other highlights were an appeal for Anglo-Americans to aid needy Spanish-American churches and for man to come closer to God as a basis for better international relations.

Episcopal Bishop James M. Stoney urged union of his church and the Methodist as he greeted the conference's opening session in El Buen Samaritano church here. Ministers from all over Texas and New Mexico attended.

U. S. Circuit Judge Sam G. Bratton told the group's dinner meeting of 300 that "cooperation between men and God is the one thing we have in common that is almost sure to result in understanding between nations. If we are working toward the same goals, the boundaries won't be barriers."

The request to aid Spanish congregations came from the Rev. Edwin A. Hunter of Dallas, Tex., editor of *The Southwestern Advocate*. He declared:

"A number of Anglo congregations have helped. Scores of others would be rendering a great service by giving this assistance to their fellow men."

Caravan Teams in Europe

Methodist Information Photo

NEW YORK—Methodist Youths shown above are off to Oslo, Norway to attend the World Conference of Christian Youth from July 22 to August 1, 1947. Pictured in the photo just after embarking on the SS Marine Jumper for a 10 day voyage are the following delegates: from (l to r) top row, Janet Christley of San Antonio, Texas; Paul Sims of Marion, Ill.: Shirley Reece of Huntington Park, Calif.; Nell Webb of Salisbury, N. C.; and Newell Booth, Jr. of Auburndale, Mass.; center, Carol Jean Brill of Milwaukee, Wisc.; and bottom row, Ann Fitzpatrick of Vienna, Georgia; Julius Scott, Jr. of New Orleans, La.; and Mildred E. Johns of Philadelphia, Pa.

Two Youth Caravan teams will spend a two-week period of service in European centers this August following the Oslo Christian Youth Conference.

Two young men, two young women and an adult leader will compose each of these goodwill missions. One will work in Poland in the neighborhood of Warsaw under the direction of Methodist District Superintendent Konstantine Nadjer. The other will serve at the Methodist Youth Center in Prague, Czechoslovakia, working with Dr. Joseph Paul Bartak.

The personnel of the teams is as follows:

For Poland: The Rev. Ralph Mohney, leader, Chattanooga, Tenn., pastor of Manker Memorial Methodist Church.

Miss Nell Webb, Salisbury, North Carolina, conference youth director, Western North Carolina Conference.

Miss Janet Christley, San Antonio, Texas, member, Travis Park Methodist Church, youth officer.

Paul Sims, Marion, Illinois, senior in McKendree College, president Southern Illinois Conference Methodist Youth Fellowship.

Robert Kraft, Seattle, Washington; student at University of Washington, conference youth officer.

For Czechoslovakia: The Rev. Harvey Dibrell, Chicago, Illinois; director of activities, Chicago Temple.

Miss Mildred Johns, Philadelphia, Pennsylvania; student at National College for Christian Workers, Kansas City, Missouri; conference youth officer, Central Jurisdiction.

Miss Shirley Jean Collis, Evanston, Illinois president Rock River Conference Methodist Youth Fellowship; student at Northwestern University.

The Rev. Miller Lovett, Medford Hills, Mass., past national officer, Methodist Youth Fellowship, minister, Medford Hillsides Methodist Church.

Roger Deschner, Corpus Christi, Texas, student, University of Texas; conference president, Southwest Texas Conference Methodist Youth Fellowship.

Bits of Fun

When General Brehon Somervell retired after four years of work, seven days a week and twelve hours a day, as head of Army Service Forces, he was dog-tired. A friend asked him his plans.

"I'm going to rest," Somervell declared. "For six weeks I'm going to just sit on the porch. After that, I'm going to start rocking —slowly."—BROOKS-SCANLON *Pine Echoes*

Father: "It's a good plan, my dear, always to think before you speak."

Daughter: "But, Dad, when I do that the girls have changed the subject."

Professor: "I will use my hat to represent Mars. Is there any question you would like to ask before I go on?"

Student: "Yes. Is Mars inhabited?"

"You ought to feel highly honored, young man," boomed the pompous executive, to the life insurance agent. "Do you know that today I have refused to see seven insurance men?"

"I know," sighed the agent. "I'm them."

A patient complained to the doctor that his hair was coming out. "Wont you give me something to keep it in?" he begged.

"Take this," the doctor said kindly, and he handed the patient a pill box.

City man (on tour of countryside): "What time is it?"

Farmer: "Twelve o'clock."

City Man: "Only twelve o'clock? I thought it was more than that."

Farmer: "It's never more than that around here. It goes up to twelve and then starts all over again."

A young cowboy from an isolated ranch bought an ice cream cone, walked outside to eat it, then carried the cone carefully back to the soda fountain. Handing it to the clerk, he said, "Much obliged for the use of the vase."

Historians in Conference

Richard L. Shipley

Secretary of the Association of Methodist Historical Societies.

An important meeting of the Association of Methodist Historical Societies was held in the Methodist Building, Washington, D. C., Tuesday, June 10, 1947, with about twenty enthusiastic students of Methodist history present and in action. They came from New York and North Carolina, western Pennsylvania and New Jersey, from Baltimore and Washington. Dr. Elmer E. Clark is the president with Dr. E. C. Hallman of the Peninsula Conference, vice president. Two sessions were held in a crowded day.

The first impression one gets of such a group is their keen interest in the work of the association and the wide spread recognition of values which dominate the members of the skeleton organization. These men are not, for most part, expert historians but they do know how precious are the basic materials with which historians work and they are devoted to the task of preserving these fragile relics of a great past. There are about fifty conference historical societies. In many sessions of annual conferences one period is devoted to the consideration of Methodist history and the papers read at such gatherings are printed in the minutes. A wider publication of these papers would give breadth to our thinking as each conference would see the heroic periods of the other.

Depositories for the keeping of the collections made of Methodist lore are widely scattered. The volume and value of the treasures in the Methodist theological schools, which have been designated as archival depositories by the General Conference, are well known. There are other locations of vast collections. Some material are kept in the halls of records of the various states. The General Conference should elect an archivist who could study the material, correlate the services, arrange exchanges and make known the vast extent of our holdings in books, documents, original letters and relics. There is no space available to even suggest the fascination of these treasures. It is good to know that the larger part of these possessions are in fire proof vaults, carefully preserved, but much of it is not as available to the public as it should be.

Francis Asbury seems to be the center of interest just at this time. A project is under way of preparing a new edition of Asbury's Journal and printing his letters. This would be a great contribution to the history of American life. The material is constantly increasing. The Baltimore Conference Society had three original letters presented to its extensive collection at the recent session of the annual conference. For economy in time and space as well as to protect his friends many of those with whom Asbury lodged were designated only by initials and the locations of his preaching bore names now unknown. To identify the names and sites requires patient research. This has been done for the area of the Peninsula Conference by Dr. E. C. Hallman and for Virginia by Dr. J. Manning Potts. An interleaved, annotated edition of Asbury's Journal was recently presented to the Baltimore Society in which identifications had been made by the late Dr. Charles W. Baldwin. The final editing of this work is expected to be performed by Dr. W. W. Sweet.

The Northeastern Jurisdictional Association is endeavoring to have a section of the Great Smoky National Park marked as "The Asbury Trail." The footprints of the pioneer are known. The national association has appointed a committee to work with the jurisdictional association in having this project brought to the attention of the authorities directing the national parks.

The president, Dr. Clark, read a long report dealing with the above matters, and also advocated better organization of the conference societies, the relations of the Board of Publication to the association in the publication of a magazine of Methodist history, the bringing of the work of the association before the General Conference and securing a budget, and cooperation with the British societies at the Ecumenical Conference to be held in Springfield this September. The report was enthusiastically received and implementing motions were passed.

The hours were filled with interesting reports and still more interesting inquiries. Dr Joy sent a request for a close examination of the various bindings of the Sunday Service sent by Wesley to America in order to find out if the "sign of the Cross" was included in the ritual of baptism. This is a minute detail but it may throw light on the relations between England and America, John Wesley and Thomas Coke, in the earliest days of our church. Possessors of this rare volume are asked to examine pages 136 and 142 and report to Dr. James R. Joy, 150 Fifth Avenue New York.

The Philadelphia Society is undergoing extensive changes. Dr. Francis H. Tees has retired from the pastorate of Old St. George Church and is now the librarian of the great collection on Arch Street. A fund of $40,000 is being raised to erect a library at Old St. George's, half of which has already been secured.

Is Vermont Our Parish

(Continued from page 685)

follow when the federation movement began. Conceivably also, the movement has gained some real values in adaptability and effectiveness by growing up in trial and error fashion as it has.

Now, however, the situation is different. What is to be the future of these churches? In what direction should we try to guide them? What should they try to make of themselves? Church union is something that we all want; but we are not so clear as to just what it is that we want. Our forefathers argued and fought because each group thought that it had a superior gospel to offer. Today the whole approach to the Christian enterprise is changing. We know that none of us has a corner on Christian truth, and that no one has been appointed exclusive custodian of any part of it. We also know that the day of rivalry and competition is past. Cooperation, the delegating and sharing of responsibility are becoming more and more our methods of procedure here at home as well as on the mission field.

Denominational relationships are changing too. We are saying less and less about our differences and more and more about the things we have in common. Union is in the air. Federated churches are forcing us to think about it. They are becoming something more than last resort devices to meet local situations and save a little money. Whether

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e like it or not, they are drawing us nearer d nearer together. What do we want? nion as a surrender of the field to the ongest local group? Union as a substitute r all that is before us? Union as a synesis? Or union as harmony in cooperation?

I wonder how many federated churchmen ave thought very much about their church, history, the circumstances which led to deration, what it has meant for the constient societies to get together and what of the ture. The task of a church goes deeper an raising a budget, keeping a minister in wn, running a church school. The Apostle aul was fond of likening it to a living ganism, made up of cells, each doing its art in forming the life of the whole. It is suggestive analogy, never more important an now when the Christian fellowship is e only fellowship in the world that knows o frontiers!

(To be continued in the July 30th issue)

Three R's in Philadelphia

(Continued from page 677)

ve tons of crackers and cakes and bread ere given in one week's time. Each day ot meals were served to 250 people. Fifty orkers assisted in the preparation.

Help came from all over Philadelphia. As ousands came, Dr. Levit knew that even e cup of coffee and second-day cakes served t the Thursday service sent many an atendant home more comfortable for the armth and food as well as for fellowship.

And now to Dr. Levit's three R's he is dding a fourth—retirement. A doctor's statement that the pastor's heart has been taxed no surprise to his people. Many who dend upon him in life and for burial knew e was taxed but he never seemed to mind. n early June, Dr. and Mrs. Levit moved to eir loghouse in New Jersey, well-known to e people of the center for many good times ere. The Rev. James A. Simons has been ppointed to the center.

Dr. Levit takes with him a collection of meless memories. He remembers the little irl who watched a cow all during her first ay in the country, and then called in parting, "Goodbye, Cow, I hope I'll see you next ear!" He recalls the young man who built is boat at the center and then painted on e name, "Fifth Street Community Center," dding a testimony to Dr. Levit, "Everything orthwhile in my life has come from this lace." Another remembrance is the fact that or four years the students at near-by Wilam Penn Girls High School have chosen a irl of the center to serve as president of the udent organization. More than two thouand girls attend the school. The voices of any come back to him from the bread-line ays: "This hot meal will keep us all day, everend."

Dr. Levit's work is not retiring. The spirit f Fifth Street Community Center into which e built his life will go on teaching religion nd recreation and bringing relief.

Are We Too Tolerant?

(Continued from page 681)

what they please. Is the candidate for honors a soap-maker, who is to become a doctor of laws? No gift to the university will silence the greeting, 'Hi, Old Soap-Maker.' Many wondered what the students would do when David Livingstone rose to receive his degree. Dr. Cadman described him. 'He stood, one arm hanging at his side; his shoulder had been torn by a lion in the forests of Africa. His skin was like leather.' And what did the students do? "They rose, and stood in absolute silence." There was something in the experience of David Livingstone that froze the catcalls in their throats. He had a faith that was narrow enough to have a cutting edge!

How a Gift Goes

(Continued from page 687)

application from other Protestant churches, from the Czecheslovak church, from confessional and even from Roman Catholics with a Hussitic spirit, our building program is not adequate by far. But we know that we are in His hands who so mercifully has led us so far. Our faith in Him is fast, our love to the helpless is great, and our hope that God will give us friends is joyful. Why should we not then in the name of God continue to work?"

American church people have the opportunity to be those friends. For the chain is from Prague to Geneva to New York to you. Whether the Geneva office or the national committees can meet urgent needs is dependent upon the amount you people in each of the 29 denominations participating in CWS give in money for reconstruction, as well as in clothes and food through the nine warehouses.

When the interdenominational committee meets in New York to plan how much each denomination will give toward Christian institutions like Sobotin, or youth work, or child-feeding programs, then the chain of ecumenical giving may be completed or broken. It depends upon the funds which denominational leaders have at their disposal for relief and reconstruction.

Giving on an ecumenical scale—that is, world-wide interdenominational scale—has been an inspiration all along the way to those who receive as well as to those who give. Dr. W. A. Visser't Hooft, a Dutchman who is general secretary of the World Council, has pointed out that before the war the world-church movement was largely one of thought and discussion but now it has become an active fellowship of service. The extent of resulting interchurch cooperation today, he said, is "nothing short of a miracle."

Whether that miracle continues depends not only on big names in big cities but also on ordinary people in the little churches out through the States—at *your* end of the chain!

Laurel Park 1947

Program arrangements are now complete for the annual Summer Assembly and Christian Life Institute to be held at Laurel Park, Northampton, Mass.,beginning Aug. 16th and continuing through Aug. 24th.

Dr. Maurice L. Bullock, superintendent of the Springfield District, will be director of the assembly programs. On Sunday morning, Aug. 17th, Dr. Bullock will be the preacher, and in the afternoon of the same day, Dr. Thomas R. Burns, of Fall River, Mass. A new and popular feature at the Park, on Sunday evening, Aug. 17th, will take place under the direction of the Rev. Harold B. Keir, of Springfield, Mass., with the showing of the motion picture, "The God of Creation."

President Clyde E. Wildman, of DePauw University, Greencastle, Indiana, has been engaged as the preacher at the evening services, Monday through Friday. President Wildman was formerly a professor at Boston University School of Theology.

Two special guests have been invited as faculty members this season. Rabbi Murray I. Rothman returns for a second season, under popular demand from the students, as ambassador of goodwill from the National Conference of Christians and Jews. He will conduct the High School "Human Relations Forum," and will also give a course on "Jewish Religion and Home Life" for adults. The Rev. Alfred S. Akamatsu, native Japanese Methodist minister of New York City, will be special representative from the Board of Missions, and will be the life work counselor.

Notable among the special events of the week will be "Woman's Day," on Thursday, Aug. 21st, when the district Woman's Society of Christian Service will hold its summer rally. Speakers will be president Wildman, and Miss Kathryne Bieri, of New York.

The climax of the entire program will be the Festival of Sacred Music, which will take place on Sunday, Aug. 24th, at 2:30 o'clock, with John T. Bone, Jr., director of musical programs at Laurel Park, as conductor. The chorus will be made up of institute and assembly singers, together with singers from churches of the district.

Officers of the institute are: The Rev. Clarence F. Avey, principal; the Rev. H. F. Robbins, dean of the youth section; the Rev. Donald E. Paige, dean of the Junior High section; the Rev. Ralph C. Crandall, business manager; and Mrs. Gordon Smith, registrar. Inquiries may be addressed to her at 88 Monmouth Street, Springfield, Mass.

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Niebuhr Endorses Public Buses For Parochial Schools

Religious News Service

New York—Dr. Reinhold Niebuhr, professor at Union Theological Seminary here and one of the country's outstanding Protestant churchmen, has endorsed the use of public school buses for transporting children to parochial schools.

In his regular weekly column syndicated by Religious News Service the theologian declared that since Catholics pay school taxes and tax themselves besides to maintain parochial schools, the use of state school buses for their children is justified.

"Some issues must be decided from the standpoint of the wisdom of the policy rather than legalistically," he stated. "Since Catholics pay school taxes and tax themselves in addition to maintain their parochial schools, it would hardly seem too great a concession to permit the use of state school buses for their children.

"At any rate the argument that this policy imperils democracy is an hysterical one. There is no other democracy in the world which does not go further than we in the use of state funds for the support of religious instruction."

Dr. Niebuhr charged that the American principle of complete church-state separation has resulted in the "official secularization of our culture."

"Though I think it is important to resist all pressures which would give any religious group a special advantage in our nation," he said, "it might be worth noting that there is no one ideal solution of the problem of the relation of church to state. Our American principle of complete separation is a valuable heritage, but no one can deny that the price we pay for it is the official secularization of our culture.

"We are religiously the most pluralistic nation on earth and we may therefore be grateful for the fact that our founding fathers adopted the only constitutional principle which would make this religious pluralism viable. But it is dangerous to make a fetish of the constitutional principle and to insist that even a slight concession is in violation of the principle."

Dr. Niebuhr pointed out that if carrying parochial school children in state buses is a violation of the Constitution, the policy of the U. S. Government in regard to Army chaplains is an even greater violation.

"Since practically the beginning of our history," he said, "the American Army has enrolled chaplains from all denominations to serve the religious needs of the men of our Army and Navy. The chaplains must submit to the general discipline of the Army and are paid by the Army.

"On the whole no one has challenged this policy because no one, not even the professional atheists, has been sufficiently interested in this issue. But if the policy were rigorously challenged its constitutionality could hardly be upheld.

"It is certainly less constitutional than the reading of Scripture passages in public schools, which has frequently been accepted as compatible with the principle of separation of church and state; and it is probably less constitutional than carrying parochial school children on state buses."

Burma on Road to Recovery

The English Girls' High School, maintained by The Methodist Church in the City of Rangoon, Burma, is the oldest of Methodist schools in this land. It was begun in 1880, the year after our English church was started. With the years it grew in service and reputation so that in the later years before the war struck Burma it was a very notable institution with about 600 girls and small boys, a fine educational reputation and a sort of landmark of the city. It was located on a main thoroughfare not far from the center of the city, on fine grounds and in excellent buildings. The curriculum followed the use of English as the main language; the enrolment was from all communities.

During the Japanese occupation this fine set of buildings was occupied as a propaganda and communications center by the enemy. Our intelligence services knew this, and these premises were a bombing objective. In one smashing raid with very heavy bombs the classroom wing was reduced to a mashed pile of masonry rubble and twisted steel. At the same time the English church parsonage was utterly destroyed; and the beautiful school assembly hall, the newest part of the whole set of buildings, was ruined by a near hit which sprung the foundation and spoiled the main walls. The fine three-story front section was still intact and used by the Japanese to the end of their stay in the city.

In May this year the local demand was so great that we made a fresh start by opening an English primary school on a somewhat select basis and with high fees, all on a strictly "pay-as-you-go" basis as far as current work is concerned. Because the government here had the sound parts of the school building under requisition as a communications center, we started classes in a very improvised fashion in the English church building next door to the school. There are more than eighty boys and girls in this little school now. The ruined school building has been restored to our control, and right now a local Chinese contractor has his men busily working on the main structural repairs of the fairly sound portion of the building, providing a tight roof, closing gaping window and door spaces, making it safe for recocupation by the school classes.

I wish I could take you through the premises, through the incredible jungle growth which jams the vacant ground and obliterates the site of the parsonage. Two of the big bomb craters happened to crunch down across vital lines of the sanitary engineering, and it promises to be a major operation to dig out, fill in and restore those lines to provide the necessary sanitation. Only a minimum number of rooms will be readied for immediate use of the school, but from there on we shall improve a room at a time as the school grows and requires extra space. We figure that we may provide class rooms in the present scheme for around 250 pupils.

This is but one of several restoration plans now on hand in Burma—made possible, of course, by "Crusade for Christ" funds. This only faintly suggests the nature of our recovery tasks. Similar restorations are awaiting in the whole life of the country: its roads and railways, industrial plants, agriculture, government, racial relations, and social and religious movements.

Horton Reports on Hungary

Many Hungarian Protestant church leaders realize that "changes must be made in the churches' point of view,—and made fast," Dr. Douglas Horton, chairman of the American Committee for the World Council of Churches, stated in a survey of Hungarian Protestantism made public on July 11th. The survey dealt with the issues of church and state in Hungary, and particularly the radical land reform and its effect on Protestantism.

Stressing the need for the Protestant churches to "find new patterns that will make Christianity an effective and forward-looking force among the Hungarian people," Dr. Horton stated that reports reaching the American Committee's headquarters indicate that "in the past, the identification of Hungarian Protestantism with the land-holding and professional groups has narrowed the field of Christian evangelism and made it possible for Marxist parties to win large numbers of people to a secular religion."

Dr. Horton also declared that Hungarian churches face "a very grave emergency" arising out of the radical land reform. The speed with which the reform was undertaken has found "the churches, for centuries relying on a steady financial support from the land with neither the organization nor the time to establish other means of support."

The survey stresses, however, that some Protestant churches "are bending every effort through the stimulation of lay interest and an increased evangelical program, to support the spiritual and educational activities of the church through voluntary contributions from individuals," a system similar to that of church support in America.

New patterns of church-state relationship Hungarian Protestants feel, will be a "unique contribution" of experience to present to the World Assembly of Churches meeting in Holland in 1948.

by W. T. Person and Kreigh Collins

Dan represents any boy of the period

Bible Reference. Acts 9:30; Galatians 1:18

Youngsters to College

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Religious News Service Photo

BY AUGUST 1, 1947

All new subscriptions to ZIONS HERALD must be in our office in order to complete the contest. If your church has the largest percentage of new subscribers based on the total recorded membership, ZIONS HERALD will award a $400.00 college scholarship to the high school graduate in your church deemed worthy by your local board of Christian education. Contest limited to the Northeastern Jurisdiction.

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